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STUDIES IN THE SEPTUAGINTAL TEXTS
OF LEVITICUS

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ARTICLE IX.

STUDIES IN THE SEPTUAGINTAL TEXTS OF
LEVITICUS.BY HAROLD M. WIENER, M.A., LL.B., OF LINCOLN'S INN,
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I.

FOR the study of the Septuagintal text or texts of Leviticus we depend on four groups of authorities — MSS., versions of the LXX, citations in patristic and other ancient writings, and extant Hexaplar notes. Each one of these is encumbered with peculiar difficulties, and the final result of a presentation of their evidence is generally to leave a feeling of hopeless bewilderment in the mind of the inquirer. Nevertheless, from time to time one lights on some more or less satisfactory clue which helps to unravel some part of the tangled skein; and it is with the result of such clues and with their use that the present inquiry is concerned. I stumbled on one while examining Leviticus xvi. for another purpose, and was led to look into the matter further by the results I there obtained.

It is necessary, first of all, to glance at the history of the Septuagint. The greatest landmark is the edition of Origen known as the Hexapla, from its six columns, giving the Hebrew text, a Greek transliteration, and the four versions of the LXX, Aquila, Symmachus, and Theodotion. Origen patched and mended the Septuagintal text, with the help of the other versions, to bring it into accord with the Hebrew text of his day; and in the process he used asterisks to denote additions to the old Greek, and obels to mark passages

found in the Greek but not in the Hebrew. We know of two important later recensions: those of Lucian, used in Syria, etc.; and of Hesychius, which had currency in Egypt. There was, further, an edition, on the basis of the Hexapla, by Eusebius and Pamphilus. Quotations in authorities before Origen should give us a pre-Hexaplar text, and later the fathers of Antioch should quote Lucian, and the Egyptian fathers (notably Cyril) Hesychius. Thus we ought, theoretically, to find three main types of text in our MSS., and be able to connect these with versions and fathers; while a fourth type of text should be attested by the earlier quotations. In practice this is not altogether the case.

The first qualification to be made is not very serious. We sometimes find in older authorities readings which are attributed to a later translator or editor; e.g. Philo will present the text of the later Symmachus. Such instances merely suggest that the known translators often used earlier materials. Similarly Lucian no doubt presented an edition of the text that had been current in Syria before his time, and Hesychius presumably incorporated earlier Egyptian readings.

There are, however, more serious matters. Our MSS. have suffered from all the usual faults of a MS. tradition; but, in addition, we have many instances of MSS. that appear to represent a blending of two forms of text. It would be so natural for a priest to go from one country to another and to correct or annotate the Bible he had brought with him from some local text, that we cannot wonder at this. Such cases have naturally given us some curious texts; but by grouping the MSS. we can often make the necessary allowances for this. For example, in Leviticus, F and l present closely cognate texts; but two other MSS. that may be classed with the Hexaplar group—k and m—often agree with

them. It would seem, therefore, that these have been copied from MSS. in which the F1 text had been brought more or less into accord with the Hexaplar type. And this may be used further: when F and l disagree, the testimony of k and m, if not purely Hexaplar, may show us which of the other two has preserved the original reading of the recension.

The Hexaplar text is the easiest to trace, particularly in passages where G is extant; but the non-Hexaplar MSS. fall into many more than two groups. Accordingly it is necessary to trace the groups and then to study their mutual relations. It will be found that some groups are frequently found together, while others appear to be antipathetic.

At this point it is right to make some mention of the attempts to trace the text of Lucian. Lagarde thought he had found it in a group of MSS. that are represented in the larger Cambridge Septuagint by bw. This has, however, recently been challenged by Dahse and Hautsch,¹ and the latter has shown, by the citations of the Antiochian fathers, that bw do not contain their text. He himself is at fault in his attempt to trace Lucian in Genesis from these materials, because he unfortunately worked on the larger Cambridge Septuagint, which does not collate 20 of Holmes. The latter, however, says that this MS. contains "ipsum, ut videtur, textum quem habuit Chrysostomus in codice suo." Accordingly it would appear that a good modern collation of this MS. (which contains Genesis only) is essential to any inquiry into the Lucianic text. It is certainly worthy of note that in the first sixteen verses of chapter xlviii. there are no fewer than three instances of characteristic readings in which 20 and Chrysostom stand alone against all the other authorities; viz. ver. 1,

¹E. Hautsch, *Der Lukiantext des Oktateuch: Nachrichten von der Königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1909, pp. 518-543.

λαβων for ἀναλαβων; ver. 6, ἃ for ὅσα; and ver. 16, εὐλογησει for εὐλογησαι. I have not pursued this inquiry further.

In the last four books of the Pentateuch Hautsch finds that gn, dpt, and to some extent l, also 74 and 76, appear to be Lucianic. I think he is wrong in lumping together the four books, for the grouping of the MSS. in Exodus does not altogether hold in Leviticus, and as to l his evidence is very weak; but it is important to remember his conclusion as regards gn and dpt. Dahse, on the other hand, believes that in Genesis fi(i^a)r represent Lucian, and egj Hesychius. Others say that dpt are Hesychian. They may contain some Egyptian readings, but Hautsch's work appears to me to be fatal to this contention. In these circumstances a fresh investigation is certainly not out of place.

If there is difficulty with the MSS., there is at least as much with the versions. Nothing would be more natural than that missionaries making a rendering into a fresh language should compare various editions of the Greek or even Hebrew texts with a view to getting the best Bible possible for converts. It is an ancient conjecture that the Bohairic and Sahidic represent Hesychius; but, apart from differences between the two versions, neither of them corresponds at all generally with any extant MS. or group. In point of fact, nobody even knows whether they were made before or after Hesychius worked. The investigator soon finds that no version gives a pure Septuagintal text, uninfluenced by the later Hebrew; and that, on the other hand, probably no version fails to contain some pre-Hexaplar readings. Some of the versional readings may, further, be due to later corruption of the version itself, and others to the difficulty of rendering precisely into another language paraphrastic translations or additions for the sake of insuring clearness, etc.

The patristic evidence is extraordinarily unsatisfactory. The fathers seem to have quoted very largely from memory at the best of times, and it is quite common to find a writer citing the same text differently on two or more occasions. Cyril in particular is a notorious offender. Then, too, the patristic writings are themselves in a doubtful textual condition, and may often have suffered through scribal carelessness or zeal. Indeed, the whole inquiry rests on the most unsatisfactory basis, and it is only by doing the actual work that one can discover what is and what is not feasible. So many cautions have to be observed, and the difficulties are so numerous, that the progress made is necessarily very slow. In my own work I have benefited largely by what has been done by my predecessors, and particularly by Dahse's published work. I understand that in Leviticus Dahse has in some cases reached the same results as myself independently, — indeed, he has anticipated me by several years. But as, at the time of writing, his work on Leviticus is not yet published, and we differ to a very considerable extent, I have thought it best to go on without reference to him. The exact range of our agreements and differences is unknown to me; but I think it will be found that we hold very divergent opinions on the ascription of different groups to the Lucianic and Hesychian recensions.

The evidence of Hexaplar notes is meagre, and, like our other authorities, subject to a certain amount of corruption. Nevertheless, it affords some valuable material.

The problem of referring the types of text represented by the non-Hexaplar groups of MSS. to the recensions to which they respectively belong (which must be the first step towards recovering the original texts of those recensions from these groups) appears insoluble at first sight, but yields

to treatment with careful study. If we eliminate the ordinary cases of corruption due to the well-known sources of error, we shall find that the groups when compared afford us numerous resemblances and differences. Such resemblances may be due to (1) Hexaplar or Hebrew influence, (2) common descent from a particular recension, (3) correction of a text belonging to one recension from a text belonging to another recension, (4) the preservation of pre-Hexaplar readings in groups belonging to different recensions where the other groups have been accommodated to the Hexaplar text. This looks bewildering; but in practice it is not always difficult to disentangle the cases, and for two reasons. On the one hand, the MSS. of the Hexaplar group and the Massoretic text usually make it easy to discern what resemblances are due to the first cause. On the other hand, the number and quality of the resemblances and the general character of the groups are of great assistance. If, after finding that a particular group agrees in some twenty non-Massoretic readings with the Lucianic versions and fathers, we suddenly discover an instance where it joins an Egyptian version or group in presenting a non-Massoretic reading while our other witnesses agree with the Massoretic text, we may safely conclude that the reading is pre-Hexaplar and not specifically Lucianic or Egyptian, and this conclusion will be strengthened if the reading is found in a pre-Hexaplar authority such as Philo. On the other hand, readings that are found only in witnesses commonly Lucianic or commonly Egyptian will presumably be Lucianic or Hesychian as the case may be. We shall have occasion to watch these principles in operation when we come to the tables of readings, and accordingly I think it unnecessary to cite examples at this stage.

The larger Cambridge Septuagint is the basis of our work,

and the MSS. are accordingly cited by its notation. The uncials are designated by capital letters, and thirty cursives by the twenty-six letters of the alphabet and a_2 , b_2 , c_2 , d_2 , respectively. There is, however, one complication. In Genesis, b denotes 19 of Holmes, and where it was wanting the Cambridge editors cited 108 under the symbol b . From Exodus onwards, they decided to cite both MSS. regularly, and accordingly use b to denote their agreement. Where they differ, 19 is cited as b' . Where a MS. has been corrected, the original reading is indicated by an asterisk. In the case of BAF a superlinear 1 denotes corrections by the original scribe, and superlinear a , b , etc., later hands. In other MSS. the superlinear a denotes corrections by the same or an approximately contemporary hand, and superlinear b corrections by a later hand. The patristic abbreviations present no difficulty. With regard to the versions, for the Bohairic superlinear 1 and w denote, respectively, the editions of Lagarde and Wilkins; for the Sahidic, superlinear c and m those of Ciasca and Maspéro; for the Ethiopic, superlinear c and f Dillmann's MSS. C and F ; and for the Latin, superlinear r , v , w , and z signify, respectively, Robert's edition, Vercellone's *Variae Lectiones*, Ranke's edition of the Würzburg palimpsest, and the Munich palimpsest.

In Leviticus the principal non-Hexaplar groups of MSS. are, roughly, as follows: B Δ yN η a $_2$, Fl, gn, dpt, ejsvz, bw, fir, qu. The best authority for the Hexaplar text is G where extant, and it is supported in varying degrees by Mackmox. Of these, m and (to a less extent) k agree largely with Fl, suggesting that texts of this type were corrected from Hexaplar texts and from the ancestors of these cursives; c has similar affinities to bw ; while other relationships will emerge as we proceed. This first grouping is intended to be merely

approximate. It is evidenced by the tables, which are printed to illustrate other points as well and therefore need not be proved separately. For convenience, I cite b_2 with the Hexaplar group.

One other matter requires mention before we proceed to the actual readings. For some reason, quite a number of authorities change in character at the beginning of Leviticus. Thus Dr. Swete writes of the Armenian: "Mr. McLean, who has collated the greater part of the Octateuch, informs me that the Armenian shows a typical Hexaplar text in Genesis and Exodus, agreeing closely with the Syriaco-Hexaplar version, and in varying degrees with the MSS. that compose the Hexaplar group. The Hexaplar element [he adds] is much less in evidence in Leviticus, Numbers, and Deuteronomy, but again appears strongly in Joshua, Judges, and Ruth."¹ There are many other instances. For example, the MS. g to a great extent goes with ej in Genesis-Exodus, giving a group egj; but in Leviticus we have to deal with gn as one and ejsvz as another. B and A are members of a group BAYNha₂ in Leviticus, but I doubt whether this holds in Exodus. The following table, which I have compiled for the purpose of tracing the MSS. which appear to present Egyptian readings in Exodus xxxii.-xxxiv., certainly does not favor the hypothesis. On the contrary, it suggests that, except where one or other is influenced by the later Hebrew, Baho form a group. Why so many witnesses change in character at the end of Exodus is a question I cannot answer. Possibly it has some connection with the fact that the Greek Church seems to have taken no lessons from Leviticus, except in chapter xxvi. It may be that those who desired a text of a particular type for church use in the case of Genesis and

¹ Introduction to the Old Testament in Greek (2d ed.), p. 119, n.

TABLE I

Reference	Reading of M. T.	Egyptian variant	Authorities presenting Egyptian variant	Other Septuagintal readings where material	Authorities presenting such readings
Exod. xxxii 3	their (ears)	(ears) of their wives and of their daughters Sahidic	x 14, 16, 71, 77, 130 Lat ^r	of their wives	Ay F ^a M(mg)c gn dpt ejsvz fir Arm-ed Cyr
6	on the morrow	το πρωι Sahidic	h r	their (= M. T.)	B h a ₂ M a k m x b ₂
7	get thee down	το ταχος εντευθεν καταβηθι Sahidic	B a o r Cyr-ed ½	= M. T. καταβηθι το ταχος καταβηθι = M. T. το ταχος καταβηθι εντευθεν καταβηθι το ταχος εντευθεν	F*] bw qu all others. bw(pr και) f(om το) i Barn Or-gr x Eus qu Eth(vid)
28	about three thousand men	twenty-three thousand men Bohairic	r Lat ^{wz} (vid) Cyr-ed	= M. T.	A M rell Cyr ¼ Thdt Boh Lat Syr (obeli- sing the last three words): egjsvz prefix και.
xxxiii 2	the Jebusite	+ and the Canaanite (omitted earlier) Sah	Bab(mg)aho fir		
8	to the tent	+ την εξω της παρεμβολης Boh & Sah	aho fir d b M	+ εξω της παρεμβολης	B w b ₂ u Eth

xxxiii	15	go	πορευη μεθ' ἡμων Boh & Sah	o u (ὅμων) Arm Syr Or-lat	Eth	πορευη = M. T. συμπορευη or προπορευη with variants. ἐνδοξαθησομεθα	B a h* r all others.
	16	וכפלינו	ἐνδοξαθησομαι Boh (ed Wilkins)	Bh fi M k b*			all others.
	18	Shewme, I praythee, my glory	ἐμφανισον μοι σεαυτον Sah (vid)	Bah o (prefixing reading of M. T.) r		equivalents of M. T.	all others.
	19	I will proclaim	λαλησω Boh	Bah u		= M. T.	all others.
xxxiv	2	come up in the morning	ἀναστας ἀναβηθι Sah	r x			
	5	with him	vacat Boh	x Eth Cyr ½			
	10	אני	vacat Boh Sah	fi			
	11	אנכי	vacat Boh Sah	fi u Arm-ed Lat ^r			
	22	(the) feast 2°	ἀρχην Sah	Bah r u (ἀρχη) Syr		= M. T.	all others.
	26	תבית	θησεις Sah	Ba r*		είσεις	all others.
	28	(and he wrote) on the tables the words of the covenant	τα ῥήματα ταυτα ἐπι των πλακων της διαθηκης Sah	Br qu Cyr		τα ῥήματα ἐπι των πλακων της διαθηκης = M. T.	aho
	29	Mount Sinai	the mount Sah	Bah n x Cyr Lat Or-gr		ἐπι των πλακων τα ῥήματα ταυτα της διαθηκης	ckmxn Arm Boh Lat Syr
		the two	ἰδου αἱ δύο Boh	fi ^a		all others with minor variations, but f*o the Eth omit της διαθηκης.	
	34	that which	παντα ὅσα Boh	h y n dpt Eth (vid)		ἰδου δύο ἰδου αἱ = M. T.	dpt Aya ₂ Fl Mb ₂ egjsvz B & all others.

Exodus found no reason to demand it in Leviticus; but I am not learned in liturgiology and cannot venture an opinion.

In the preceding table all the cases are instances of non-Massoretic versional readings; and where they are found in Cyril as well as in an Egyptian version a strong presumption is raised for regarding them as distinctively Egyptian.

If this table be carefully considered in the light of the fact that q, which goes with u, is missing from xxxiii. 7 to xxxiv. 27, it becomes obvious that Baho, x, fir, and qu are the MS. authorities which contain the largest proportion of Egyptian readings in Exodus, and that the text of Hesychius, so far as it has come down to us in Greek MSS., is to be sought among these. I have been careful to confine the list to instances of non-Massoretic versional readings. Where these are found in Cyril as well, a strong presumption arises that they may be Hesychian (see xxxii. 28; xxxiv. 28, 29). Here it may be added, that, in the investigation of Hautsch on the Lucianic text of these books to which reference has already been made, there are very few instances where any of these groups or MSS. seem to be at all sympathetic to the Antiochian fathers. Of the purely cursive groups, fir and qu appear to have least in common with the fathers of Antioch, just as gn and dpt seem to have most. The resemblances of qu and the Ethiopic (xxxii. 7; xxxiii. 8, 15) are also noteworthy.

Another observation to be made is, that, if B contains Hesychian material, it is impossible to trace the number of its resemblances to the Egyptian versions from the Cambridge Septuagint. This (with immaterial exceptions) presents the text of B, and generally only records divergences from that text in the apparatus. This makes it impossible (except where the Egyptian versions are specifically quoted) to say how far they agree with B.

On turning to Leviticus, I begin with the clue that first attracted my own attention, in the hope that it may serve to interest others in the subject. In chapter xvi. there is frequent mention of a goat, the word *χιμαρος* being regularly used; but in every instance there is a variant *τραγος* as will be seen by the table of its occurrences in that chapter:—

TABLE II

Lev. xvi	MSS & fathers using <i>τραγος</i>	Remarks
5	gn ejsvz b ₂ o h M(mg) Jul-ap-Cyr	Hexaplar note in v: LXX, the others <i>χιμαρος</i> .
7	gn ejsvz b ₂ o x M(mg) Jul-ap-Cyr Phil Barn	The same.
8	gn ejsvz b ₂ o x Jul-ap-Cyr	The same: a note in M attributes to Symmachus <i>εἰς στρατηγον</i> , an obvious corruption of <i>εἰς τραγον</i> .
9	gn ejsvz b ₂ o bw	gn omit the first clause of this verse containing the phrase. According to a Hexaplar note in M Symmachus had <i>εἰς τραγον ἀφιεμενον</i> for <i>ἀποπομπαιον</i> : v erroneously attributes to Aquila.
10 1°	ejsvz b ₂ o bw M(mg)	M lm dpt have <i>χιμαρος</i> . The rest omit the whole phrase which is wanting in MT and has come in from the first half of verse 22. M & v prefix an asterisk to the clause. Hexaplar note in v: LXX <i>χιμαρος</i> .
2°	gn ejsvz b ₂ o x qu N	Hexaplar note in v: LXX, the others <i>χιμαρον</i> . A similar note in v.
15	gn ejsvz b ₂ o Jul-ap-Cyr	
18	gn ejsvz b ₂	
20	gn ejsvz b ₂ bw M(mg)	
21 1°	gn ejsvz b ₂ bw	
2°	gn svz b ₂ bw	ej omit the whole phrase.
22 1°	gn ejsvz b ₂ Thdt	
2°	gn ejsvz b ₂ bw	
26	gn ejsvz b ₂ bw	
27	gn ejsvz b ₂ bw	

It should be added that, according to Holmes, Slav Mosq uses *τραγος*, and this is probably a Lucianic version; but, curiously enough, in the addition to verse 10 he records *χιμαρος* as the reading of Slav Mosq and Ostrog, though they follow the text of g closely in the rest of the addition. On this table it is clear that gn, ejsvz, and b₂ use *τραγος* regularly throughout the chapter, of set intent. In the case of h the word seems to be a gloss, as also in x (ver. 7, 8); while the text of o suggests that it is descended from some MS. in which somebody sought to replace the rarer *χιμαρος* by *τραγος*, but got tired of the process half way through the chapter. The cause for the variations of bw is not immediately obvious. It is to be noticed that Theodoret and Julian use the word, and that it has the support of Philo, who is older than Symmachus. Attention should further be drawn to the phenomena presented by the addition to verse 10: "And the goat shall bear upon him their iniquities into a desolate land." This is found in the Armenian, which is presumably Lucianic where it is not Hexaplar, Slav Mosq and Ostrog and the Old Latin, also in gn and dpt, which are the two groups that go most closely with the fathers of Antioch, and lm as well as ejsvz. We shall see hereafter that this group is founded on a text which in certain important respects is akin to that of gn and the Armenian. The addition, however, is missing from the Egyptian and Ethiopic versions fir, bw, and BAha₂ (y is here wanting). Of the MSS. that appeared in Exodus to contain Egyptian readings, only o, x, and qu present the addition. In these it may easily have been added from a Lucianic text. Further, the quotation from Theodoret in Cat. Nic. i. 1066 cites this half verse in the form presented by gn, the Armenian, and Slav here (*εἰς την*, not *γην*) as following verse 10, and leaves on the

mind the impression that he almost certainly read the clause in this verse.

When we add to this the fact that Cyril¹ knew the text of this chapter with *χιμαρος*, *not τραγος*, it seems to me reasonably probable that this reading is Lucianic, *not* Hesychian or Hexaplar, and that Lucian adopted *τραγος* in this chapter. I shall hereafter show that gn, the Armenian, dpt, and bw have close relations among themselves, and I believe that these are the main sources to which we must look for Lucian. At any rate, the Hexapla and Hesychius clearly read *χιμαρος*.

I now turn to a further set of phenomena. Of the group ejsvz, v in particular contains Hexaplar notes citing readings under the title ο' (=LXX). Of this MS. v we know very little at present, because it is collated for the first time in the larger Cambridge LXX. Swete says that it dates from the tenth century. But the notes contained in it are older, as appears from their sometimes exhibiting scribal errors (e.g. α' for σ') and from their being sometimes found — though usually without the attribution of source — in other MSS. Of these, s occasionally presents the authorities. In the following table I have collected those notes of v which attribute a reading to ο' (but no others) in the first eighteen chapters of Leviticus, supplementing them by the notes of s that contain a similar attribution for the chapters in which v is lacking. The headings of the different columns sufficiently explain the contents of the table, but I have not thought it desirable to include all the marginal readings of MSS. The fact that an alternative reading is recorded in a marginal note does not help us in deciding what text the body of the MS. contains.

¹ Cat. Nic. i. 1067.

TABLE III

Reference	Readings of ejsvz	Authorities agreeing with this group	Hexaplar note of v or s where v is missing	Authorities presenting the reading attributed by the note to o' (the LXX)	Remarks
Lev. I 6	ἐκδεραντες	B* ^h ackmob ₂ Fl gn dpt b r	ο' δεραντες	B* ^a Aya ₂ GMx w fi* qu Clem Cyr $\frac{1}{2}$	
8	ἐπιθησουσιν	B* ^{fort} Gc g Arm dpt fi Boh Lat Or-lat	ο' ἐπιστοιβασουσιν	B* ^a Ayha ₂ Makmoxb ₂ Fl bw qu	e n r omit the whole phrase from <i>tepes</i> in verse 7 to the same word in verse 8. Slav Ostrog & Georg <i>im-</i> <i>ponant</i> .
9	ὀλοκυντωμα	gn Arm w	ο' καρπωμα	BAyha ₂ GMackmoxb ₂ Fl dpt b fir qu	
10	omit the whole phrase.	kx i* Eth: G prefixes the Hexaplar obel	ο' και ἐπιθησει την χειρα ἐπι την κεφαλην αὐτου	All other authorities: but Flm gn Arm dpt b b ₂ Boh show minor variations.	
12	(τα ἐπι του πυρος) ἐπι το θυσιαστηριον	a ₂ co (c omits the sec- ond ἐπι) kmo Fl fir	ο' θ' σ' τα ἐπι του πυρος τα ἐπι του θυσιαστηριου: α' . . . ἐπι του θυσιαστη- ριου	BAyh GMakxb ₂ Fl gn dpt w ir qu	m f b all have differ- ent readings.
13	ὀλοκυντωμα	gn Arm M(mg)	ο' καρπωμα	BAyha ₂ GMacx gn dpt bw qu	all others: x has both words.

I 14	ἀπο των περιστερων	BAyha ₂ Makmoxb ₂ Fl gn dpt bw fr	ο' ἀπο των περιστεριδων: α' β' ἡ ἀπο των υἱων τῆς περιστερας: σ' ἡ ἀπο νε- οσσων περιστερας ο' καρπωμα	περιστεριδων G i qu: περιστωνιδων c
17	ὀλοκαυτωμα	gn Arm b ₂ w		BAyha ₂ GMackmoxb ₂ Fl dpt b fir qu
II 2	πλησει την δρακα	gn dpt [<i>inplebit</i>] Boh Lat] πληση b r: πλησου- σι w	ο' πληρη την δρακα: α' πληρωμα δρακος αὐτου: σ' πληρης της δρακος: θ' πληρης την δρακα	Aya ₂ GMackmoxb ₂ F fi qu: πληρης B: πληροι h l
III 1	αὐτο (after βοων)	Mkmx(ω)b ₂ Flmg dp(ω)t ir qu Boh Cyr	ο' ἐκ των βοων αὐτος(?)	h gn ^a b: αὐτου BAya ₂ Gaco F w f: Arm Eth omit.
5	οἱ υἱοὶ Ἀαρων οἱ ἱερεῖς ἐπι το θυσιαστηριον (e omits the first οἱ) εὐωδίας	BAha ₂ Mackmoxb ₂ Fl gn pt bw fir qu all.	ο' οἱ υἱοὶ Ἀαρων ἐπὶ το θυσιαστηριον ο' εὐδοκίας	Go Eth: <i>sacerdotis</i> Lat to IV 27: d has <i>lepeis</i> 'Ααρων. Perhaps ο' is a clerical error.
6	θυσια (σωτηριου)	cmoxb ₂ Fl fi qu	αὶ λ' eis θυσιαν εἰρηικων: ο' θυσιαν σωτηριου	BAha ₂ GMak dpt bw 30 of Holmes
13	παρὰ τας θυρας	all.	ο' ἐπὶ τας θυρας	BAH Gack
15	τους δυο	Mmoxb ₂ Fl gn dpt bw fir qu Lat	α' β' σ' τους δυο . . . σ' ἀμφοτερους τους	Bha ₂ GMckxb ₂ Flbw qu
IV 9	το ὄν	gn dpt: το A fir: τω ο	ο' ὁ ἐστιν	has an entirely differ- ent reading for the whole phrase.

Gac Arm Boh have
την δρακα αὐτου (sub
asterisco G).

M T N^h T = αὐτος

ο' = M T: y is missing
to IV 27: d has *lepeis*
'Ααρων.

Perhaps ο' is a clerical
error.

gn θυσιας: r omits the
whole phrase.

kadds δυο: a₂ omits both
words. Georg rous δυο.
a reads ἐστιν only: m
has an entirely differ-
ent reading for the
whole phrase.

TABLE III (continued)

Reference	Readings of ejsvz	Authorities agreeing with this group	Hexaplar note of v or s where v is missing	Authorities presenting the reading attributed by the note to o' (the LXX)	Remarks
IV 18	του οντος προς την θυραν (sv only of this group) τω μωσχω (v sub θ')	FbMoxb ₂ gn dpt bw fir qu A acx n dpt b fir g Arm (vid) dpt w	ο' το ον προς τη θυρα	F ^a Gack: <i>quod ext</i> Arm Boh Eth Lat ^r Bha ₂ GMkob ₂ Fl g ejz w i qu	των BAh: τω α ₂ : om. F*Im προ της θυρας m
20	ην ημαρτεν εν αυτη		ο' σ' τον μωσχον: α' τη δαμλη	BAha ₂ GMackmoxb ₂ Fl n b fir qu	Slav τω μωσχω: Mosq adds <i>huit</i> & Ostrogilli.
28	(και) οισει το δωρον αυτου της αμαρτίας	BAyha ₂ Mackmxb ₂ Fl gn dpt bw r qu h FbMcb ₂ gn Arm dpt w Or-lat ¹ BAYh Makmoxb ₂ Fl gn dpt b fir qu	ο' λ' ην ημαρτεν και οισει δωρον αυτου	Go fi Arm Boh Eth Or- lat Eus G(sub*)akx u Eus: οισει το δωρον b: οισει δωρον q a ₂ G Arm Eth: περι α. c verse.	οισει BAYa ₂ mo Fl fir: Slav + το δωρον αυτου w omits the whole verse.
29	η καλοποιησαι (e omits the whole phrase) λ sup ras z ^a	Mk Fl: η κακοποιησαι m	περι της αμαρτίας ο' η καλως ποιησαι	BAyha ₂ Gaco dpt b'w fir qu: η καλος ποιησαι g (n omits): η κακος ποιησαι θ* b ₂ Phil-cod-unic: x omits. GMckmoxb ₂ Fl fir qu	j is missing from IV 34 to VI 2.
V 4	(και λαθη αυτον) απο οφθαλμων και ουτος γνω (except s ουτως)	dpt: απο των οφθαλ- μων gn see column 5.	ο' λ' και λαθη αυτον και ουτος γνω	Boh Eth Lat ^r Or-lat Eus Cyr-cod οιτως is read by a ₂ ac* kmx Fl dp s f Cyr-cod: all others = ο'.	προ οφθαλμων BAYha ₂ a b w Lat ^w : προ οφθαλ- μων b': Georg = gn fir ^a prefix και οικ εγνω: r reads this for κ.δ.γ.

VI 22	νομιμον αἰωνιον τω κυρω (sub θ' v)	gn bw: νομιμος αἰωνιος B*bl: νομιμος αἰωνιος τω κυρω t: νομιμον αἰωνιον b ₂ (Slav Mosq)	ο' νομος αἰωνιος	B*ha ₂ Mkmox F fir qu: νομος αἰωνος τω κυρω Gac dp Arm BAY k h ₂ F ir ^a : ὑψωθη c(vid): ἑψωθη g.d: q omits: all others ἑψηθη.	AY* omit 19-23. Slav Mosq agrees with our group gn & lw.
28	ἐψηται		ο' θ' ἑψηθη: λ' ἑψηθησεται		
VII 3	ἐπι κολλυρων ἀρτων ἀζυματων	gn Arm dpt (κολλυρων) BAYha ₂ Mmoxb ₂ Fl gn dpt bw fir qu h Mmoxb ₂ Fl dpt fir qu Boh Lat	ο' ἐπ' ἀρτους ζυμαται	BAya ₂ Gx bw fir u: h prefixes ἐπι κολυρων: a κολλυραις: ἐπ' (l ἐν) ἀρτους ἀζυμαται (l-ηται) Mk mob ₂ Fl Sah: ἐπι κολ- λυραις ἀρτων ζυμαται c Gack Sah	q is missing from VI 31 to VII 16. M. T. (VII 13) על הפזת (ענת) v is missing VII 5- XI 40.
VIII 11	ιο b of the M. T. after II (παντα τα) σκευη αὐτης	BAYha ₂ Mmoxb ₂ Fl gn dpt bw fir qu h Mmoxb ₂ Fl dpt fir qu Boh Lat	ο' θ' και ἐχρισεν την σκεην και παντα τα ἐν αὐτη και ἐρανεν	BAya ₂ Gack (which ap- parently has both read- ings) gn bw none.	
17	κατεκαισεν	all.	α' σ' ο' ἐνεπρισαν		Probably ο' is a cor- ruption of θ'.
XI 31	των θνησμαιων αὐτων	Mkmoxb ₂ Fl gn Arm (vid) dpt bw fir qu Boh (vid) Eth (vid) Sah (vid) Lat ^{rw} Cyr-cod k Fl gn Lat ^{rw} ἀπ' αὐτα m	ο' θ' ἐ αὐτων τεθνηκοτων	BAyha ₂ Ga Cyr-ed: ἀπο των τεθνηκοτων c	Slav agrees with our group & its allies.
42	αὐτα		ο' αὐτο	BAyha ₂ GMacoxb ₂ dpt bw fir qu: Arm Philo omit.	Slav Ostrog agrees with our group & its allies.

¹ So the Cambridge editors. But in Latin this would be indistinguishable from the reading of G.

TABLE III (continued)

Reference	Reading of ejsvz	Authorities agreeing with this group	Hexaplar note of v or s where v is missing	Authorities presenting the reading attributed by the note to o (the LXX)	Remarks
XII 4	καθίσταται	BA (-ησεται) h ax gn p bw qu	ο' καθεσθησεται	Babya ₂ GMkmb ₂ Fl t fir	d καθησεται: c corrupt.
	αί ημεραι svz (ej omit ai)	BAyha ₂ Mcomxb ₂ gn dpt bw fir qu	ο' α' θ' ημεραι	Gak Fl ej	
XIII 2	ἐλευσεται	Mmoxb ₂ Fl dpt Arm fir qu Boh Eth Lat: ἐλευ- σεται Cyr-cod: εισελευ- σεται n	ο' λ' ἀχθησεται	BAyha ₂ Gack bw. προσ- αχθησεται h: εισαχθη g	Georg agrees with our group & its allies.
16	εἰς λευκον (v λευκον)	c gn Arm dpt Boh: λευκον hb? Mkmob ₂ l r qu Lat	ο' λευκη	BAyha ₂ Gax F fi: λευκην bw	Slav agrees with our group & its allies.
25	τριχα λευκην (sub θ' v)	Mkmob ₂ Fl dpt fir qu Boh ^w (vid) Eth (vid) Lat	ο' σ' θριξ λευκη	BAyha ₂ acx Boh ¹ Sah pr η gn bw	G is wanting XIII 17- 49: h λευκον θριξ. εἰς ἀν appears to be a corruption of ὡ ἐαν or ὡ ἀν: Slav Ostrog = (2).
29	(1) ἐαν v (sub σ'): (2) φ' ἐαν sz: (3) φ' ἀν ej	(1) ἐαν BAyha ₂ Arm Cyr (2) φ' ἐαν Mca? k m (ov) o x Fl(o) g dpt bw f(o)ir Boh Sah Or-gr (3) φ' ἀν ac* b ₂ n qu gn Sah ^e	ο' ἐως ἀν γεννηται ἐν αὐτοῖς: ἀ' ὅταν γεννηται ἐν αὐτῶ: θ' ὅτι γεννηται ἐν αὐτῶ	BAyha ₂ Mackoxb ₂ Fl dpt bw fir qu	m Arm Sah ^m omit. So too Georg.
	ἐν αὐτῶ				

XIII	30	ἐν αὐτῇ	BAya ₂ Mmoxb ₂ Fl gn dpt fi qu	ο' θ' ἐν αὐτῷ	h ak bw r : αὐτᾱ c (vid)	
	36	(της) ξανθίζουσης	koxb ₂ dpt ir qu : ξανθου- σης f : ξανθίζουσης M	θ' ο' της ξανθης : ο' . . . στιλθης	BAyha ₂ a c m (omits της) Fl gn bw	Slav Mosq agrees with our group & its allies.
	38	αὐγασματα αὐγαζοντα (sub θ' v)	yha ₂ Macmoxb ₂ F t bw fi u : αὐγαζοντα αὐγασ- ματα dp : αὐγασματι αὐγαζοντα g : αὐγασμα- τος n* : αὐγαζοντα l : αὐγασματα g Eth (vid)	ο' αὐγασμα αὐγαζον	Sah (vid) : B* A k r Cyr- cod αὐγασμα αὐγαζοντα	
	44	λεπρος ἐστιν	BAy ha ₂ Mmox b ₂ Fl fir qu	ο' θ' ο' λεπρος ἐστιν ἀκα- θαρτος ἐστιν	ack g Arm dpt bw : λεπρος ἀκαθαρτος ἐστιν n	
XIV	8	ξυρῃσεται	a ₂ F' gn b	ο' ξυρῃσεται	BAyNh Mkob ₂ dpt w fir qu : ξυρῃσεται ac k ^b mx l	N begins in XIII 59 : G is wanting XIV 6- 32 : Georg agrees with our group & its allies. Slav Georg agree with our group & its allies.
	21	(ἐαν δε) πενης ἡ	M(mg)koxb ₂ g dpt fi qu Eth (vid) Latz (vid) : πενης n	ο' ἐαν δε πενηται	BAyNha ₂ Macm Fl bw r	
	29	(το δε καταλείφθεν) ἐλαιον (sub θ' v)	kmoxb ₂ Fl gn dpt fir qu	ο' ο' το δε καταλείφθεν του ἐλαιου	yNha ₂ Mac bw : ἀπο του ἐλαιου BA Sah	Georg agrees with ο'.
	33	προς Μωσην (λεγων) ειπν (s inserts και προς 'Ααρων)	x	λ ο' προς Μωσην και προς 'Ααρων	G s Arm (vid) : προς Μω- σην και 'Ααρων BAyNha ₂ Mackmob ₂ Fl gn dpt bw fir qu	Georg adds et Aaroni.
	34	ἐν κληρω	M(mg) oxb ₂ dpt b(mg) fi Boh Cyr	ο' ἐν κτησαι : οί λ εἰς κατα- σχέσιν	BAyNha ₂ GMackm Fl gn bw r qu : Thdt omits.	

TABLE III (continued)

Reference	Readings of εἰsvz	Authorities agreeing with this group	Hexaplar note of v or s where v is missing	Authorities presenting the reading attributed by the note to o (the LXX)	Remarks
XV 1	ἐπεν	M(mg) ob ₂ fir qu Eth ^f Lat ^r	ο' λ' ἐλαλησεν	BAyNha ₂ Mackmx Fl gn dpt bw	G is missing XIV 49-XV 25: Slav Mosq agrees with our group & its allies.
2	λαλησεν (τοῖς υἱοῖς Ἰσραηλ) (καὶ) ἐπεισ προς αὐτοὺς	BAyNha ₂ Mmoxb ₂ Fl gn dpt bw ir qu BAyNha ₂ Mamoxb ₂ Fl gn dpt bw ir qu y Mmoxb ₂ Fl gn dpt bw fir qu	ο' λ' λαλησατε τοῖς υἱοῖς Ἰηλ καὶ ἐπειτε αὐτοῖς	ack f Eth Lat ^z ck f Eth Lat ^z BANha ₂ ack	Slav agrees with our group & its allies: Lat <i>ad eos</i> .
9	ἐπισαγμα	Moxb ₂ Fl r qu Boh Eth Lat ^z	ο' ἐπισαγμα ὄνου	BAyNa ₂ ac gn dpt bw fi: ἐπισαγμα νοτον k*	h is missing XV 8-33 m omits 7-9.
XV 12	καὶ σκευος	BAya ₂ Mackmoxb ₂ Fl gn dpt bw fir qu	λ' ο' καὶ παν σκευος	130 of Holmes Eth	y is missing from the third word of XV 12-XVI 34.
	(1) νιφθησεται jsvz (2) πλυθησεται e	(1) Mack*mb ₂ l gn bw f qu (2) e k ^a pt r: πλνθησεται d	ο' θ' νιφθησεται	BAa ₂ ox F i	N is not quoted apparently through an oversight: SlavOstrog=(1) t is missing XV 14-XVI 7: k omits XV 27.
27	ἀκαθαρτον vz (os ejs)		ο' θ' σ' ἀκαθαρτος	BANa ₂ GMacmob ₂ Fl gn dp ejs bw fir qu καθαρως x	

In the first place, it is to be noted that by o' is meant a Hexaplar text that closely resembles the text of G, though it is not identical with it. It may further be said that the Hebrew it represents differs only very slightly from the Massoretic text. The most important instances are vi. 22 (M.T. 13), where the reading of G and its allies corresponds to the Massoretic text, and o' fails to do so; vii. 3, where gn, Arm, dpt, ejsvz, give the Massoretic text; xv. 9, where presumably *ִנְפֹשׁ* should have been obelized; xv. 12, where o' represents a Hebrew that differed from the Massoretic text through the dittography of the *נַל* of *וְנָלִי*, thus giving *πav*; and xvii. 10, where o' and its allies have "soul" for "face." But substantially the o' of the notes is the text of our best Hexaplar authorities, and corresponds very closely with the Massoretic text, though here and there it has a slightly different Hebrew. Secondly, I wish to draw attention to the sources of the readings so far as they are known to us. Clearly ejsvz is connected with a recension which consciously and confessedly differs from the "LXX" of the notes, and incorporates readings some of which are known to come from Theodotion (iv. 20; vi. 22; xiii. 25, 38; xiv. 29), Symmachus (xiii. 29), and Aquila (xvi. 34). The author of this recension therefore drew on all these renderings for his material. In other cases variants are attributed to the LXX and Aquila, Symmachus, and Theodotion, leaving us to conjecture whether the renderings adopted are pre-Hexaplar or due to some fifth interpreter or to the author of the recension himself. In the next place, no doubt is possible as to what witnesses incorporate this recension. They are gn and the Armenian and the Slavonic, and to a less extent dpt. The Armenian is not always quoted; but, if the readings of gn be examined, it will be seen that the differences are such as can be explained

either by the ordinary causes of MS. corruption (e.g. iii. 6, where gn has *θυσιας* for *θυσια*, apparently from the following *σ* of *σωτηριου*, and v. 4, *καλοσποιησαι* for *καλοποιησαι*), or else by Hexaplar influence on the one text or the other (e.g. iii. 1, where the reading of *n* is actually due to a corrector, and i. 10, where ejsvz omit an obelized phrase). On the other hand, stress should be laid on the number of resemblances between gn and ejsvz and on the curious recensional character of some of them. In i. 9, 13, 17 *όλοκαυτωμα* is substituted for *καρπωμα*, to represent burnt offering. In the LXX both words are used throughout this chapter as the equivalent of the same Hebrew; but, except in verse 4, gn regularly substitutes *όλοκαυτωμα(τα)* for *καρπωμα* (ver. 9, 13, 14, 17), and is followed by ejsvz, though in verse 10 ej read *όλοκαρπωματα* by a natural conflation. Other recensional readings in this list appear to be those in iv. 9; v. 4; vi. 22; vii. 3. Another feature is the agreement in vi. 28 between ejsvz and Slav Mosq. The following passages may be compared: vi. 6 (M.T. v. 25), ordinary reading *εις ό*, ejsz, Slav Mosq. *ής*; vi. 31 (M.T. vii. 1), ordinary reading *κριου*, ejsz, b', Slav Ostrog, *κυριου*; xvi. 26, ordinary reading *διεσ-ταλμενον*, ejsvz, Slav Mosq, *διαστελλομενον*. These coincidences are suggestive, in view of the fact that the Slavonic texts are probably Lucianic (so far as they are Septuagintal) and certainly late.¹ None of them suggests a different Hebrew from the ordinary Septuagint (for vi. 31 is merely a Greek corruption); but it is possible that they should all be regarded as later modifications of the Lucianic text, so far as this can be restored from our other authorities. For the present, we may leave this table with one other remark, viz. that bw is frequently to be found among the authorities con-

¹The translation was made in the eighth century.

TABLE IV

Lev. X	Reading of ejz	Other authorities for the reading	Alternative readings	Authorities for alternative readings	Remarks
1	θυμιαμα	ord	θυμιαματα	Bab A gn dpt	
2	ἀπέθανονσαν	Mob ₂ ir qu	ἀπέθανον	ord	ord = M. T.
3	ἐστιν	ord	+ το ῥημα	bw Boh Sah	bw = M. T.
4	εἰπεν 2°	ord	ἐλαλήσε	bw	bw = M. T.
	υἱοὺς τοῦ ἀδελφοῦ	ord	ἀδελφούς	bw (n omits)	ord = M. T.
	ὑμῶν	ord	+ συν τοῖς χιτωσιν αὐ- των	h F ^b gn Arm dpt	
5	συν	g Arm F ^b M(mg)	ἐν	ord	n omits the verse.
	εἰπεν	ord	ἐλαλήσεν	bw	bw = M. T.
6	ἐλεάζαρ	ord	πρ προς	y gn dt	M. T. pr ὃ
	vacat	k Boh ¹ Eth	τοὺς καταλελειμμένους	ord : G obelises.	
	ὁ θυμὸς	c	θυμὸς	ord	
	οἱ δε	ord	οἱ	B*Ay ₂ t* i*	
	vacat	ord	ὁ	B lm fir	
7	ἐλαῖον γαρ	F ^b Moxb ₂ gn pt fir	γαρ ἐλαῖον	BAyha ₂ Gackm l d bw	
9	ἐαν	qu	ἀν	ord (y omits)	
10	ἀκαθαρτων	F ^b ob ₂ qu	καθαρων	gn Arm fir Eth Lat	
	καθαρων	ord	ἀκαθαρτων	Philo	
	δσα	Mkmoxb ₂ F ^b l dpt qu	ἀ	gn Arm fir Eth Lat Philo BAyh Gc gn bw fir	(a ₂ omit)

12	προς ('Ιθαμαρ) αὐτοῦ φαγετε παρὰ αὐτὴν ἐντεταλται μοι κυριος	h Mmob ₂ Fbl dpt ir qu Lat Mmoxb ₂ Fbl gn Arm-ed dpt fir qu Boh Eth Lat ord ord BAha ₂ Gac bw fir ord y ^{a?} Mckmo Fbl gn Arm qu Boh Eth	vacat 'Ααρων 2° φαγεσθε φαγετε αὐτὴν προς ἐπι αὐτὰ ἐντεταλκε μοι κυριος μοι ὁ κυριος μοι λεγει κυριος vacat του σωτηριου	BAya ₂ Gackx gn bw BAyha ₂ Gack bw BAyh Ga gn: -ησθε a ₂ : + αὐτὴν c F ^b bw a ₂ gn F ^b c Mkmoxb ₂ Fbl gn dpt qu x l BAy ^a ha ₂ Ga bw Sah dpt fir b ₂ x x fir Eth BAyha ₂ Gacx bw BAya ₂ f BAa ₂ Fm h l f Boh Sah y ir Gak Lat BAyh (τα αὐτὰ a ₂) n bw fir	M. T. לָא M. T. = αὐτοῦ (y omits) <i>mihi praecepit Dominus</i> Lat: M. T. צִוִּיתִי ord = M. T. n σωτηριων M. T. צוּרִי
13					
14	γὰρ των σωτηριων	ord Mkmob ₂ Fl g dpt fir qu Lat (vid)	vacat του σωτηριου	BAyha ₂ Gacx bw	ord = M. T. n σωτηριων
18	εἰσηνεχθη συνεταγη μοι	ord (ei συνηχθη q) ord Arm Eth (συνεταει μοι o n)	εἰσηχθη μοι συνεταξεν κυριος συνεταξεν μοι κυριος <i>Dominus mandavit</i> <i>mihi</i> συνεταξεν κυριος μοι συνεταγη ταυτα	BAya ₂ f BAa ₂ Fm h l f Boh Sah	M. T. צוּרִי
19	τοιαυτα	Bab GMac (pr τα) kmox b ₂ Fl g Arm dpt qu Lat			

taining the Hexaplar reading. It may be necessary to refer again to this list at a later stage of our inquiry.

I now set out a table of noteworthy readings in chapter x., and I use "ord" to signify the ordinary Greek reading where it is unnecessary to specify in detail the authorities presenting it.

In this table ejsz separates itself from gn in some grammatical points (ver. 2, 9, 12 (*bis*)). In verse 6 we find it omitting a passage obelized by Origen; and this is a frequent feature of this text (see, e.g., its readings in i. 10; iv. 2, 5, 17; vi. 9 (M.T. 2)). It agrees with g in the characteristic *συν* for *ἐν* in verse 5, and in verses 4 and 10 its reading has been brought into accord with that of the ordinary Greek and Hebrew authorities. On the other hand, there is no trace of any Egyptian reading.

These characteristics are reproduced throughout the book. It differs from gn in grammatical points (e.g. Lev. ii. 1; viii. 35; xxii. 6), in changes to the Hexaplar or even Massoretic reading (e.g. vii. 28 (M.T. 38) ejsz and M.T. "Mount" for ordinary LXX "wilderness"); in textual corruptions (e.g. xiii. 30, ejsvz, M(mg), *λευκη* for ord. *λεπτη*), and sometimes by the addition of little explanatory glosses for which there was probably never any Hebrew equivalent (e.g. xv. 22, ejsvz add *το σωμα αὐτου* after *λουσεται*; xxii. 28, ejsv(mg)z prefix *ἐκ ποιμνιου το προβατον*). On the other hand, there are passages where gn appears to have been assimilated to the Hexaplar reading, and ejsvz seems to join other authorities (such as dpt and the Armenian) in maintaining the original reading of the recension. Occasionally it happens that the group joins authorities which cannot be suspected of being Lucianic in maintaining a pre-Hexaplar reading (e.g. viii. 26, *κυριου*, M.T. and ord.; *του θεου*, ejsz, Lat, Mkmox, Fl, fir, qu; xiv.

33, *και Ἀαρων*, ord.; ejsvz, x omit). This is, however, infrequent, and may be due to the fact that the other Lucianic authorities have been assimilated to the Hexaplar text in the course of transmission. Very rarely it happens that ejsvz alone preserves an ancient Hebrew reading (e.g. xiii. 17, M.T. ord. *לְדָוִד*, ejsvz omit; xxi. 23, M.T. and ord. *τὸ ἅγιον*; ejsvz *τὸ ὄνομα*, which is also evidenced by the conflate readings of some other authorities.¹

It should be added that the group it represents is very numerous. In addition to ejsvz, the two MSS. of the Catena Nicephori appear to have belonged to the same family, as do also 16, 32, 73, and 77 of Holmes. It appears that this text was in use for church services (see Holmes's description of 16). No MS. that contains it extends beyond the Octateuch. Perhaps when the Cambridge editors publish their introduction to the Octateuch, light will be thrown upon the subject. It appears to me to be a subrecension made on the basis of a late Lucianic text with the assistance of the Massoretic text and a Hexaplar copy. It is not irrelevant to recall the fact that, in days when the *Hebraica veritas* was the ideal, Lucian's work was severely condemned. This might easily lead to a "revised version" of it such as is apparently found in these MSS. I have not found in Leviticus that it possesses any support from any patristic authority, and I think it is probably late. On the other hand, it is not certain that the Slavonic texts are unconnected with the text of this group.

It should be added that, within the group, ej are more closely related than any other two MSS., obviously descending from a common archetype (cp. xvi. 21).

I come now to other points that arise on this table. Sep-

¹ *τὸ ὄνομα τὸ ἅγιον*, kmb₂; *τὸ ὄνομα τοῦ ἁγίου*, Slav Ostrog; *τὸ ἅγιον ὄνομα*, u.

arate readings of bw are quoted only in the first five verses; but it is apparent, even in these, that its text is in some respects highly Hebraized. A noteworthy reading occurs in verse 4, where *συν τοις χιτωσιν αὐτων* is added in certain other authorities in the form in which g and the Armenian present this phrase in verse 5. The authorities are a later hand in F, gn, dpt, and the Armenian, i.e. Lucianic witnesses, and h. It will be remembered that similarly the chief Lucianic witnesses and some others added part of xvi. 22 to xvi. 10. Here, again, we probably have to deal with a Lucianic reading. With regard to h, it will be remembered that it generally goes with BAya₂; but in chapter xvi. it substitutes the Lucianic *τραγος* for *χιμαρος* on its first appearance; thereby leading to the conjecture that its text had been glossed from some Lucianic source, and a similar explanation would be in place here. Passing over smaller grammatical variations in verse 6 that may be Hesychian, we come to the transposition of "unclean" and "clean" in verse 10. The evidence of the Old Latin and Philo combined shows that this is pre-Hexaplar, and accordingly it is natural to suppose that this is one of the cases in which most of our authorities have been brought into conformity with the Hexaplar text. The unusual combination of gn and fir in isolation against all the other MSS. would thus receive a natural explanation. In verse 13 the Old Latin testifies to a pre-Hexaplar "the Lord commanded me," which may probably have replaced an earlier "the Lord commanded." The Masoretic text has "I was commanded," and apparently only l and x have retained the verb in the original active. Here *μοι* appears to be the text of Origen, *κυριος* the pre-Hexaplar preserved by dpt and fir, and *μοι κυριος* a conflate reading which has naturally arisen in most of our authorities. Pre-

sumably Lucian and Hesychius here retained the original Septuagint. In verse 18 it looks as if *εἰσηχθη* were the Hesychian form, and later in the same verse we have the same kind of confusion between "I was commanded" and "the Lord commanded" as in verse 13. But in this instance the Egyptian authorities all give "the Lord commanded me," merely differing as to the order of the words; and it seems clear that in this place Lucian and Origen agreed on "I was commanded," while Hesychius, whose reading here seems to be best witnessed by y and ir, read *συνεταξεν κυριος*. It is worth noticing that Flm here goes with the Egyptian group.

STUDIES IN THE SEPTUAGINTAL TEXTS
OF LEVITICUS

NUMBER TWO

ARTICLE VIII.

STUDIES IN THE SEPTUAGINTAL TEXTS OF
LEVITICUS.

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II.

IN the preceding article we had occasion to assume that a close relationship existed between the Armenian Version and certain groups of cursives, particularly gn. This phenomenon is one that constantly impresses itself on the student of the text; but to enable the reader to see it clearly for himself, the following tables are printed. In Table V., the most important Armenian readings possessing support from authorities in Leviticus viii. are taken as the standard, and it is shown how far they meet with support from other authorities. In Table VI., on the other hand, the text of gn in certain passages of Leviticus xxiv. is the standard.

Table V. reveals a number of very interesting phenomena. The close relationship between gn and Arm appears in such readings as those in verses 9, 10-11, 16, 19, 30, 32, embracing grammatical points, erroneous readings, and alterations of order. Occasionally, as in verses 17 and 35, Arm appears to part company with gn through accommodation to the Hebrew. The grouping of the authorities makes it reasonably probable that the Armenian presents pre-Hexaplar readings in verses 2, 11, 19, 27, 30, 31; for in most of these we have clearly Egyptian witnesses going with the Armenian in preserving non-Massoretic readings which contrast with the later Hebrew readings that have influenced most of our texts. On

the other hand, B appears to have preserved Hesychian readings in verses 2 and 35.

Special interest attaches to verses 28 and 33. In the latter we have to distinguish four readings of importance:—

(1) *ἡμέρα πληρωθῇ ἡμέρα τελειώσεως* (clearly the reading of Origen, as it has the support of Hexaplar witnesses).

(2) *ἡμέρας πληρωσεως ἡμερων τελειώσεως* (Arm and its allies, and M.T.).

(3) *πληρωθῇ ἡμέρα τελειώσεως* (h, Spec, Cyr).

(4) *ἡμέρα πληρωθῇ τελειώσεως* (B, m, Chr).

That (2) is the reading either of Lucian or of a later insertion in Lucian seems clear. Incidentally it should be noticed that the Armenian and its allies here, as in some other places, show a closer approximation to the Massoretic text than Origen himself. There can be no doubt that the recension has been influenced by an independent study of a Hebrew text. The difference between (3) and (4) is merely a question of the relative positions of *ἡμέρα* and *πληρωθῇ*. Possibly this is a non-recensional difference; but if a recensional question arises, presumably (3), with Cyril's support, represents Hesychius, and (4) is pre-Hexaplar. But the difference appears too slender to warrant any far-reaching conclusions. In any case the original reading of the LXX is more closely represented by (3) and (4) than by the other texts.

The other passage (ver. 28) is interesting for a very different reason. In xvi. 10, and again in x. 4, we found the Armenian, gn, dpt, and other witnesses inserting some words from other parts of the chapter. Apparently no Hebrew equivalent had ever existed for these words. Here we meet with the same phenomenon: "as the Lord commanded" seems to come from verse 21, and is found in the Armenian, gn, dpt, h (which appears to be descended from an archetype

that had been glossed from some Lucianic text), and c. We shall have to note other instances hereafter.

Table VI. presents fewer features of interest. It is to be noted that the closest allies of gn are the Armenian, dpt, and bw (see ver. 2, 5, 7, 14, 16, 19, 23). In verse 23 we seem to have a pre-Hexaplar reading, while in verse 8 B and its allies appear to present a Hesychian reading. It is to be noted that in one case gn and the Armenian agree with the Massoretic text against Origen (ver. 7).

Table VII., in which readings of dpt in Leviticus xxvi. are taken as the standard, calls for more comment. Here, again, we find a close relationship between dpt, gn, and the Armenian, and some considerable connection with bw. Further, we have once more to note that c and h often go with one or more authorities of this class. Again it may happen that our group and its allies agree with the Massoretic text against the Hexaplar authorities (e.g. 14). Pre-Hexaplar readings seem to be preserved by dpt in verse 2, perhaps in verses 11 (στησω,) 16, 19, 29, 32, and 43, and by the authorities in column 5 in verse 11 (διαθηκην), and perhaps in verses 28 (h and its allies) and 44 (M, Boh). In verse 18, Origen clearly read ἑπτα; Lucian, ἑπτακίς; and Hesychius, πληγαῖς ἑπτα. But the division of the authorities suggests that the two latter readings may both have been current before the time of Origen. Here dpt seems to preserve a Greek gloss (ἑτέραις). Lucianic readings appear to be found in dpt and its allies in verses 6, 14, 27, 35, and 45, in pt and gn in verse 5, in dt and its allies in verse 13, and in gn and its allies in verse 39; while Hesychius is probably represented by h and its allies in verse 16, perhaps (but improbably) by f in verse 20, and possibly by o in verse 22. One very interesting feature is the fact, that, while bw and dpt often agree,

they are very rarely to be found in solitary agreement against all the other authorities, including gn. Both appear to me to be based in part on a particular recension, but it seems to me that the use of this recension and the other ingredients employed varied very greatly.

In Table VIII., readings of bw in xix. 1–xx. 19 form the standard. It is to be observed that this group often goes its own way — sometimes from an approximation to a Hebrew text, sometimes apparently through recensional activity substituting different Greek forms or expressions for those of the other Septuagintal authorities (e.g. xix. 7; xx. 16), or again through textual corruption (xix. 22, 26). On the other hand, it often preserves pre-Hexaplar readings (e.g. xix. 12, 27, 32; xx. 2, 17).¹ Sometimes the authorities in column 5 appear to represent the original Greek text (xix. 2, B and its allies; 12). It is clear that c, h, gn, the Armenian, and dpt are the most nearly related to our text; but it is to be noted that bw and dpt will seldom be found in isolated agreement on a non-Massoretic reading. Nor does bw often agree with qu alone. Not infrequently it goes with the Egyptian versions (e.g. xi. 2, ord. and M.T. *λεγοντες*; bw, Sah, add *αὐτοῖς*; 3, ord. and M.T. *ἐν τοῖς κτηνεσιν*; bw, Boh, omit; 4, ord. and M.T. *ἀκαθαρτον τουτο*; bw, Boh, Eth, transpose the words), and in such cases it presumably preserves pre-Hexaplar readings. It is to be noted that in xx. 19 it joins h, c, gn, the Arm, and dpt in presenting words that come from verse 20, but are not present in the Hebrew, and that in xx. 6, 7, it appears to present double renderings.

¹In xix. 5, *δεκτα* appears to have been the reading of Lucian, and the nonsensical *δεκατην* may have arisen through the -a of this having been written in the margin of a MS. reading *δεκτην*, as an alternative to the last syllable, and then having been incorporated in the word by error.

The former of these characteristics is specially marked in gn and its allies. We have already noted several instances. Here are some more: xx. 11, ord. *ἐνοχοι*; gn, Arm, dpt, prefix *ἡσεβηκασιν και* (dpt omits the *και*) from verse 12; i. 3, ord. *δεκτον* (αὐτω); gn, Arm, dpt, add *ἐξίλασασθαι* from verse 4, while h substitutes it for αὐτω; ii. 4, ord. *ἄζνυμοις*; g, Arm, dpt, add *ἐκ σεμιδαλεως*, which occurs immediately before (the whole phrase is missing in n); 11, ord. *καρπῶσαι*; gn, dpt, add *θυσιαν* (cp. the beginning of the verse); Arm renders *fructum in sacrificium*; viii. 16, ord. *το στεαρ* 2°: gn, Arm, prefix *παν* from earlier in the verse. In this peculiarity bw does not generally agree with gn and its allies.

The text of gn as it stands often incorporates Hexaplar notes (e.g. ii. 16; iii. 8; iv. 3; vii. 8); but this is probably to be attributed to the process of copying, and therefore it must be eliminated in any estimate of the recensions.

On the whole, the evidence appears to me to point to the following conclusions as to the groups. The testimony of the Lucianic fathers and the Armenian version makes it certain that either gn or dpt is our principal Lucianic group. Of these, gn is nearer to the Armenian, and has long been regarded as practically the text of Theodoret. It would seem, therefore, that this is descended from a Lucianic copy. If that be so, dpt represents a text that is partly Lucianic and partly pre-Hexaplar, but has been influenced very little by independent study of a later Hebrew text. It must not be forgotten, however, that in Deuteronomy x. 6 f. it substitutes the Samaritan for a Jewish text. On the other hand, bw contains, in addition to a Lucianic element, a large number of pre-Hexaplar readings and a strong infusion of a later Hebrew, together with a greater amount of verbal recasting than any of the other main types.

TABLE V

Lev. VIII	Armenian Reading	Authorities agreeing with it	Alternative readings	Authorities presenting alternative readings	Remarks
2	(<i>τας στολας</i>) <i>αὐτων</i>	gn dpt bw f Eth Chr	<i>αὐτου</i>	BAyha ₂ x r Sah	v is missing throughout the chapter. MT = ord.
5	<i>το ῥημα ἐστιν</i> vacat	y ord Boh Sah Eth Lat Or-lat Chr Cyr	vacat <i>ἐστιν το ῥημα</i> <i>τουτο ἐστιν 2°</i>	ord Boh Lat ^r Or-lat ord BAa ₂	MT = ord. MT = ord.
9	<i>ἐπι την κεφαλην αὐτου</i> <i>την μιτραν</i> <i>λαβων</i> vacat	gn gn Lat ^r gn Lat ^r	<i>την μιτραν ἐπι την κεφα-</i> <i>λην αὐτου</i> <i>ἐλαβεν</i> <i>και 1°</i> <i>αὐτα</i>	ord ord BAha ₂ Gackx (αὐτο) gn bw fi: eam Eth	MT = ord. MT = ord. MT = <i>αὐτα</i> .
10	<i>αὐτον</i> (Arm-codd : Arm-ed is not quoted.)	y Mmob ₂ Fl dpt r qu Boh ¹			
11					
16	<i>παν (το ἐπι)</i>	gn	vacat vacat	Lat ^w ord	MT = ord: the Arm. reading is a palpable error, repeating the earlier <i>ἔτι</i> . MT = Arm.
17	vacat	h km bw	<i>αὐτα</i>	ord	MT reads it on its sec-
19	vacat	h p bw Eth ^e	<i>Μω(υ)σης 2°</i>	ord	ond occurrence in ord., but not on its first.

27	κυκλω του θυσιαστη- ριου	n Eth (vid): κυκλω ἐπι το θυσιαστηριον g	ἐπι το θυσιαστηριον κυ- κλω	ord	MT = ord.
28	αὐτο vacat vacat (κυρω) καθαπερ ἐνε- τειλατο κς	ob ₂ r Boh Eth : ω fi ord Boh Eth Lat bw h c gn dpt	αὐτα Μω(v)σης 2° ἐστιν 2° vacat	ord BAy Gacx Fl gn dt ord ord	MT = ord. MT = ord. MT = ord. MT = NHT. MT = ord.
30	λαβων vacat αὐτων (μου) κς	gn Lat gn Lat d f (+ μετ' αὐτου) Boh ¹ Sah ^{c-cod}	ἐλαβεν και 3° των υἱων αὐτου 1° vacat	ord ord ord ord	cp. 10 f. supra. MT = ord. MT = ord.
31		hya ² ackm gn dpt ejisz f Sah Eth ^c Slav Ostrog Georg: Boh dominus for μου		ord	
32	φανίς carnis	ἀπο των ἀρτων g των κρεων gn	των κρεων των ἀρτων	ord ord	MT = ord. cp. 9 supra.
33	ἡμέρας πληρωσεως	gn pt ejisz bw : πληρω- σεως d	ἡμέρα πληρωθη ἡμέρας πληρωθη ἡμέρα πληρωσεως πληρωθη	ord: pr η Chr A cox b ₂ h Spec	MT מלאה יום.
	ἡμερων τελειωσεως	g ejisz bw: n dp omit	τελειωσεως ἐως ἡμερας τελειωσεως ἡμέρα τελειωσεως vacat + ὁ θεος	t ord Boh Lat Cyr Spec ord BAyha ₂	MT מלאה יום. MT = Arm. Not in MT.
35	και (φυλαξασθε) κυριος	GMb ₂ t ejisz r ord Boh Sah Eth Lat: + √ G		ord	

TABLE VI

L. v. XXIV	Readings of gn	Authorities agreeing with gn	Alternative readings	Authorities presenting alternative readings	Remarks
2	σοι	ord Arm Boh Sah Eth ^f Or-lat Cyr $\frac{1}{2}$	μοι vacat	BAy Flm Eth ^c f Cyr $\frac{1}{2}$	j and q missing in this chapter. MT = ord.
	vacat ἵνα κληται λυχνος	p r Cyr-ed $\frac{1}{2}$ dpt Arm-codd (<i>et ura- tur lucerna</i> Arm-ed)	ἐλαινον καυσαι λυχνον	ord ord	a is missing up to the last clause of ver. 23. MT = ord. ἵνα κληται Slav Mosq.
3	ἐσωθεν	dpt bw Arm (vid)	ἐξωθεν	ord	MT = ord.
5	ἐκ δυο	Arm	δυο	ord	MT = ord.
7	ἐπιθησεις		ἐπιθησεται	ord	MT = gn.
	eis áptous	BAy*Nh*a ₂ cx dpt bw	οἱ áptοι	Aa ₂ o Boh	MT ללהב.
8	eis ánamησιν διαθηκη αἰωνος	ord ord Slav Georg	ἀναμνηματος διαθηκην αἰωνων	ord Boh Eth ^c Slav bw Arm	MT לאזכרה.
9	vacat	ord	των 1 ^o	BAyha ₂ M f Boh (vid) Sah (vid) Cyr BAyNa ₂ Fklm Cyr	MT = ord; according to a Hexaplar note in v o' read των.
11	vacat	bw	της 4 ^o	ord	} MT כל.
14	vacat	bw Arm	ἀπαρτες παντες	co esvz fi u ord	

15	(ἀνθρώπος) ὅς (ἐάν)	BAy dpt Arm Cyr § Thdt (vid)	vacat	Na ₂ mb ₂ r Sah (vid) Or-lat Cyr §.	MT = ord.
16	λιθοβολία	t Arm mgs of svz: d omits: p has an entirely different reading.	vacat ἀνός λιθοίς	ord ord	
19	ἀνθρώπος οὕτως	a ₂ Fkl m(-os)	τις ὡσαυτως αὕτως	ord ord (+ οὕτως N) f	MT 𐤁𐤒. MT 𐤓𐤁.
21	ποιηθήσεται καὶ ὁ τυπτὼν κτηνος ἐπαν ἀνέλη ἀποτίσασω αὐτο ἐγὼ κς gn(αὐτῷ)	bw	vacat ἀντιποιθήσεται καὶ ὁ τυπτὼν κτηνος ἀπο- τίσασω αὐτο (αὐτῷ G*)	bw ord G (sub*) ck(mg) x Sah (+ <i>id et</i>)	Note in F ¹ θ' (?) ἀντι. MT = G.
23	κατελιθοβολήσαν ἐν (λιθοίς) πασα ἡ συναγωγή	t(dp omit the verse) bwr B* ^b Ay bw h Mckmoxb ₂ Fl t esvz i u Boh Eth: f Arm place after αὐτον.	καὶ vacat ἐλιθοβολήσαν vacat vacat	t Arm Boh Eth ord ord ord ord	dp omit the verse. MT = ord.: accord- ing to a note in v the words do not occur in the LXX (i.e. a Hexa- plar text) & the other translators.
	καθοτι	a t u mgs of svz	καθα καθαπερ	B*Ay F bw f ord	
	ἐνετάλατο	a u mgs of svz	συνεταξεν	ord	

TABLE VII

Lev. XXVI	Readings of dpt	Authorities agreeing with dpt	Alternative readings	Authorities presenting alternative readings	Remarks
1	(ὕμιν) ἑαυτοῖς χειροποιήτα γαύπτα θησέτε εἴμι	h Mc gn esvz bw ord ord ord BAyNha ₂ kmb ₂ Fl gn	vacat αἰτοῖς χειροποιήτων γαύπτων στησέτε vacat	Gox fi u Boh (vid) BAyNa ₂ kmb ₂ Fl r gn bw NhGckxgnbwmgsofsv M esvz bw fi GMcox esvz bw fir u Eth (vid) Spec-cod	j is missing in this chapter: q is missing 1-20; a, 1-9. Some passages are preserved in d ₂ . MT ללכ. MT ררנו. In the case of the insertion or omission of εἴμι I only give one or two instances as samples.
2	εἴμι	BAyNha ₂ kmb ₂ Fl gn	vacat	GMcox esvz fir u Eth (vid): bw omits the whole phrase. m Lat ord ord	MT = ord.
3	(καὶ) ὁ θεὸς ὑμῶν ἐν τοῖς (pt only of this group)	Boh Eth ^c gn fi Or-gr Cyr	ὁ θεὸς vacat τοῖς	B*Ay Eth	
5	ἀλοήτος	ord	ἀμότης		

	(1) ἐπι της γης ὕμων και πολεμος οὐ διελευσε- ται δια της γης ὕμων d:	(1) ord	καὶ... ὕμων at end of 6	Gcox l v bw f d ₂ Boh ¹ Lat Or-lat BabA ₂ Mb ₂ Fm esz ir u r Arm ord h Fklm gn bw r d ₂ ord ord ord BAha ₂ b ₂ gn Arm Gcmxb ₂ n Arm-codd bw f Eth (vid) Or-lat p ord c ord h Boh Sah BAh Fl Gck bw n bw ord bw F*klm	MT = G & its allies.
6	(2) ἐπι της γης ὕμων pt τα θηρια τα πονηρα διωξέσθε	(2) gn gn BAyNa ₂ GMcox b ₂ esvz fi u gn Arm (vid) bw Or- lat (vid) Arm (vid) c gn Arm bw Eth (vid) ord Boh Eth Or	καὶ... ὕμων here and also at end of 6 καὶ... ὕμων after (6) ὕμων 1° θηρια πονηρα διωξέτε ὕμων 2° ἐφ' θηρω διαθηκην vacat τον δεσμον του ζυγου τους δεσμους των ζυγων τα ὕμων οὐτως ἐπιστησω σπουδην vacat και την την	ir u r Arm ord h Fklm gn bw r d ₂ ord ord ord BAha ₂ b ₂ gn Arm Gcmxb ₂ n Arm-codd bw f Eth (vid) Or-lat p ord c ord h Boh Sah BAh Fl Gck bw n bw ord bw F*klm	y is missing 11-34. MT = ord: Hexaplar note in v: ο' την ψυχην μου. Probably a copy- ist's error.
7	ἐξ ὕμων 2°	ord	vacat	Gcmxb ₂ n Arm-codd bw f Eth (vid) Or-lat p ord c ord h Boh Sah BAh Fl Gck bw n bw ord bw F*klm	MT = dpt & its allies. MT לכלה זכר.
8	ἐλς στησω σκηνην	ord	vacat	Gcmxb ₂ n Arm-codd bw f Eth (vid) Or-lat p ord c ord h Boh Sah BAh Fl Gck bw n bw ord bw F*klm	MT = dpt & its allies. MT לכלה זכר.
9	ἐλμι	ord	vacat	Gcmxb ₂ n Arm-codd bw f Eth (vid) Or-lat p ord c ord h Boh Sah BAh Fl Gck bw n bw ord bw F*klm	Hexaplar note in v:— ο' και ἐπιστησω ἐφ' ὑμας την ἀφοριαν την τε.
10	τον ζυγον του δεσμου (dt: p = ord) παντα τα οὐτως ὕμων ἐπιστησω	n Lat Or-lat c gn Arm Lat ord Na ₂ Mamox* b ₂ gn esvz fir u Boh FqG (sub*) c k x g Arm ord	καὶ... ὕμων at end of 6	Gcox l v bw f d ₂ Boh ¹ Lat Or-lat BabA ₂ Mb ₂ Fm esz ir u r Arm ord h Fklm gn bw r d ₂ ord ord ord BAha ₂ b ₂ gn Arm Gcmxb ₂ n Arm-codd bw f Eth (vid) Or-lat p ord c ord h Boh Sah BAh Fl Gck bw n bw ord bw F*klm	MT = G & its allies.
11	σπουδη την τε	ord	σπουδην vacat και την την	Gcmxb ₂ n Arm-codd bw f Eth (vid) Or-lat p ord c ord h Boh Sah BAh Fl Gck bw n bw ord bw F*klm	MT = dpt & its allies. MT לכלה זכר.
12	σπουδη την τε	ord	σπουδην vacat και την την	Gcmxb ₂ n Arm-codd bw f Eth (vid) Or-lat p ord c ord h Boh Sah BAh Fl Gck bw n bw ord bw F*klm	MT = dpt & its allies. MT לכלה זכר.
13	σπουδη την τε	ord	σπουδην vacat και την την	Gcmxb ₂ n Arm-codd bw f Eth (vid) Or-lat p ord c ord h Boh Sah BAh Fl Gck bw n bw ord bw F*klm	MT = dpt & its allies. MT לכלה זכר.
14	σπουδη την τε	ord	σπουδην vacat και την την	Gcmxb ₂ n Arm-codd bw f Eth (vid) Or-lat p ord c ord h Boh Sah BAh Fl Gck bw n bw ord bw F*klm	MT = dpt & its allies. MT לכלה זכר.
15	σπουδη την τε	ord	σπουδην vacat και την την	Gcmxb ₂ n Arm-codd bw f Eth (vid) Or-lat p ord c ord h Boh Sah BAh Fl Gck bw n bw ord bw F*klm	MT = dpt & its allies. MT לכלה זכר.
16	σπουδη την τε	ord	σπουδην vacat και την την	Gcmxb ₂ n Arm-codd bw f Eth (vid) Or-lat p ord c ord h Boh Sah BAh Fl Gck bw n bw ord bw F*klm	MT = dpt & its allies. MT לכלה זכר.

22	και προσθησω ποιησω ἐρημοι ἐσονται	w Boh ¹ BAha ₂ b ₂ gn e ord	προσθησω ποιησει ἐσονται ἐρημοι ἐρημωθουνται	ord ord Boh ¹ Sah Eth o Boh BA ¹ ha ₂ Arm (vid) Sah (vid) ord	MT = dpt.
23	ἐαν ἐπι τούτους	Mao esvz fir qu Arm Boh Lat	ἐπι τούτους ἐαν	ord	MT = dpt.
25	ἐφ'		ἐφ' 2°	ord	MT בְּחֹךְ.
26	θλιψαι	mo gn esvz r Eth	ἐν τω θλιψαι	ord	
27	(ἐαν δε) και	gn Arm (vid)	vacat	ord	MT = ord.
28	καγω	και ἐγω xb ₂	vacat	h m b' Arm Sah	MT = dpt xb ₂ .
29	και 2° (dp only of this group)	h Arm-ed Lat	ἐγω και τας σαρκας 2°	ord	MT = ord.
	vacat (dp only of this group)	h m e bw Arm-ed	φαγεσθε 2°	ord	MT = ord.
32	vacat	h gn Arm e f Boh Lat	ἐγω	ord	MT = ord.
35	και σαββατιαι	gn Arm Eth Thdt	σαββατιαι	ord	MT = ord.
39	αὐτῶν και δια τας ἀμαρ- τίας τῶν πῶν αὐτῶν	ord Boh Eth Lat	ὑμῶν 2° αὐτῶν	BA b' yNha ₂ Gcx gn Arm δw	MT = Gcx and their allies. According to a Hexaplar note in v o' = G. d and e omit ἐν (39) — αὐτῶν (40).
	(ἐχθρῶν) αὐτῶν μετ' αὐτῶν (pt)		τῶν πῶν αὐτῶν ὑμῶν vacat αὐτῶν και δια τας ἀμαρ- τίας τῶν πῶν αὐτῶν μετ' αὐτῶν	i* f w h c gn Arm	

TABLE VII (*continued*)

Lev. XXVI	Readings of dpt	Authorities agreeing with dpt	Alternative readings	Authorities presenting alternative readings	Remarks
39			αὐτων και ἐν ταῖς ἀμαρ- ταις πῶν αὐτων μετ' αὐτων αὐτων	Gx ord ord	MT = Gx: according to a Hexaplar note in v ο' = G. MT = ord.
43	ἐγκαταλειθῆσεται ἡ γη	A Mao esvz fir qu Lat	ἡ γη ἐγκαταλειθῆσεται	ord	MT מִן הַיָּד.
44	ὁπτων ἐγω γαρ	akmob ₂ Fl esvz fir qu Lat	ὁπτων αὐτων ὅτι ἐγω ἐγω	ord ord M Boh	According to a Hexa- plar note in v ο' and λ read ὅτι ἐγω. MT = ord.
45	παρτων των	gn Arm esvz bw qu Thdt	των	ord	N Mo qu insert τ. δ. κ. earlier. So too Lat.
46	τα δικαιωματα και ὁ νομος		ὁ νομος	ord	

TABLE VIII

Reference	Reading of bw	Authorities agreeing with bw	Alternative readings	Authorities presenting alternative readings	Remarks
Lev. xix					q is wanting through- out this chapter.

TABLE VIII (continued)

Reference	Reading of bw	Authorities agreeing with bw	Alternative readings	Authorities presenting alternative readings	Remarks
Lev. xix					
22	καιρω και περι		ἡλευθερωθη ἐλευθερωθη κριω περι	GMak ^b xgn p ^t irus (mg) c k*o d f	MT = ord. MT = ord. MT = ord. MT = ord.
23	(βρωσιμον) vacat ἐσται	gnArm Eth Phil Cyr-ed Phil Cyr $\frac{1}{2}$	και 2 ^o + ὕμν (2 ^o)	ord : gn inserts later.	MT = ord.
26	ἐσεσθε		ἐσθ(ι)ερε	ord	MT = ord.
27	οὐδε	Eth	οὐ	ord	MT = ord; 1 MS Sam
28	ψυχην	ax 1	ψυχης ψυχη	A o ord	Vulg = bw.
	ὕμν b (not w)	eisvz Eth Lat	ἐν ὕμν	ord (including w)	ο' σ' ἐν ὕμν v: MT בִּבְבִּי.
29	ἀδικίας	F* n Arm-ed	ἀνομίας	ord	MT כִּזְי.
31	τοὺς (ἐν γαστρίμοις)		vacat	ord	MT = bw.
	μεινῆναι	N gn	ἐκμανθῆναι	ord	
32	κυριον τον θεον	y Fklm Eth Lat ^w Luc Spec	τον θεον	ord	MT = ord.
33	ἐν ὕμν προσηλυτος		προσηλυτος ἐν ὕμν προσηλυτος ὕμν προσηλυτος προς ὕμν προσηλυτος ὕμν προσηλυτος	y BANa ₂ (ὕμν) a Fkl m h ord	MT כִּזְיָא: Sam Vulg Syr Targs אֲרִיכִס כִּזְיָא.

TABLE VIII (continued)

Reference	Reading of bw	Authorities agreeing with bw	Alternative readings	Authorities presenting alternative readings	Remarks
Lev. xx 9	ἐάν δε ἀνθρωπος ἀνθρωπος		ἐάν ἀνὸς ἀνὸς	Macx ejsvz u	MT = M and its allies.
	πος		ἐάν ἀνὸς	gn Sah Or-gr	
10	καὶ ἀνὸς ἀνὸς	t Eth ^f	ἀνὸς ἀνὸς ὅς ἀν καὶ ἀνὸς	ord	
16	εἰσελευσεται		ἀνὸς	gn dp Sah Eth ^c	MT = gn.
17	vacat	ej	ἀνὸς ἀνὸς προσελευσεται	BAyha ₂ mx u Spec	y ends in this verse.
	καὶ (ἐξολεθρευσονται)		καὶ ἰδὴ τὴν ἀρχημοσυνὴν	ord Boh Or-lat	
	ἰγλ		αὐτῆς	ord	MT = ord.
	κομουνται	kmx	vacat	ord	MT = bw.
			αὐτῶν	ord	MT = ord.
		BANha ₂ gn	λημψεται	ord Bch	MT = ord.; Vulg Syr plural: f omits the phrase, p the clause.
18	του γενους	B*vidAh c gn	τῆς γενεας	ord	MT = ord.
19	vacat	b ₂ ejsz f	καὶ ἰ°	ord	
	ἀπεκαλυψας	A f	ἀπεκαλυψεν (αν)	ord	
	(ἀποισονται) ἀτεκνοι	h c gn Arm (pr et)	vacat	ord	MT = ord.
	ἀποθανουνται	dpt (with λημψονται for ἀποισονται)		ord	MT = ord.

STUDIES IN THE SEPTUAGINTAL TEXTS
OF LEVITICUS

NUMBER THREE

ARTICLE V.

STUDIES IN THE SEPTUAGINTAL TEXTS OF
LEVITICUS.

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III.

IN dealing with the groups that remain to be considered we must take a short course on account of the deficiencies of the apparatus. The group fir cannot be satisfactorily treated because its members separate so often that it is frequently impossible to discover what its true reading was. It should, however, be remembered that, as was shown in the *Bibliotheca Sacra* for April, 1913, the MS. f in particular often has readings which are independently attested by the Latin Vulgate, and that, however carelessly it may be written, it must always rank as one of the most important Septuagintal authorities. I desire here to indorse the remarks made about it by Dahse in his "Textkritische Materialien zur Hexateuchfrage" (vol. i.), with the reservation that I do not agree with his attribution of it. The group seems to me to be, in the main, either Hesychian or pre-Hexaplar.

Moreover, the method of treating the Egyptian versions, to which allusion was made in the first article of this series, renders the task of dealing with texts that are possibly or probably Hesychian much harder than that of handling the Lucianic groups. Of the three groups that remain — the B group, the F group, and qu — the third seems to present a text that is in some ways akin to the texts of Mob₂. A very

important passage for our purposes is to be found in chapter v. 2. The text of B ends with ἀκαθαρτων, but F^bGMach₂, gn, dpt, esvz (j is here missing), qu, Arm, Eth^c, Or-lat, and Eus read, with minor variations, των ἀκαθαρτων ἡ θνησιμιαυ ἐρπετον ἀκαθαρτου και λαθη ἀπ' αὐτου και αὐτος μεμιανται και πλημμεληση. This is clearly an addition to the original Septuagintal text; and, in fact, the asterisk is found in some MSS., though it is differently placed. The words are present in the Massoretic text. Now it happens that, in the minor variations, Mqub₂, Eth^c, and Or-lat hold together almost continuously, reading, των ἀκαθαρτων και λαθη ἀπ' αὐτου και [Eth^c omits this word] μεμιανται. (It should be remarked parenthetically that the Greek translators appear to have read γρω for the Massoretic γρω earlier in the verse, and to have found it differently placed: and the displacement has led to some of the trouble.) Here the addition as found in qu, etc., is not so faithful to the Massoretic text as the reading of the Lucianic authorities; while G and Eus follow a middle course, omitting the words ἡ to ἀκαθαρτου, but retaining the other words which qu omit. Therefore we have here four important types of reading:—

(1) The original LXX, omitting these words: this is here represented by BAy(h)a₂, F*klm, ox, bw, fir, Boh, Lat. (In h the first few words of the addition are found; but, as we have previously had occasion to notice, this MS. gives us a text which has been glossed from some Lucianic source.)

(2) The Lucianic reading, agreeing most fully with the Massoretic text, represented with minor variations by F^bac, gn, dpt, Arm, and esvz.

(3) The reading of Eusebius and G, giving us the Palestinian text.

(4) The reading of Mqub₂, Eth^c, Or-lat, which is here

more remote from the Massoretic text than either of the other two. This reading is at least as old as Origen, whose quotations are not always Hexaplar.

Clearly Hesychius must have followed either (1) or (4)—probably the former. The passage is interesting for the history of the LXX as a whole and for the antecedents of the text of qu in particular. It may now be recalled that in chapter xvi. 10 qu and Mob₂ were among the non-Lucianic authorities that presented the Lucianic addition, which in some form was probably older than Lucian, as it occurs in the Latin.

On the whole, however, I see no reason to suspect qu of presenting a text that is in the main Hexaplar or Lucianic. It appears to me to be one of the least distinctive and interesting of those that have come down to us. The fact that it seems to be strongly Egyptian in certain chapters of Exodus of course proves nothing for Leviticus, and it is noteworthy that it seldom seems to present readings in this book that appear to be Hesychian. My studies have led me to agree with Dahse's conclusion that this group does not bear a recensional character, and I think it goes back to an archetype which presented the *κοινή*, more or less influenced by the general mixing of texts. It is thus largely pre-Hexaplar.

In Tables IX. and X., certain readings of the B group in Leviticus xxii. and Fl in Leviticus xxv. are respectively taken as the standards. A number of the readings given merely illustrate the peculiarities of other groups (gn, dpt, etc.), which have been discussed in the previous articles and are cited for this purpose only. Such are readings in xxii. 3, 6, 10, 12, 19, 21, 23, 32; xxv. 2, 5, 6, 14, 29. It will be seen that the various groups fully retain the mutual relationships that we have already noted. Two readings in chapter

xxv. are quoted because of suggestive resemblances between Egyptian versions and particular MSS. The first is xxv. 14-15, where the misplaced *καὶ* in f and the Bohairic is very important. No sense can be made of the word in this position; and the improbability that it should have been misplaced in this way independently in two different texts strongly favors the view that we have here a copyist's error that originated in Egypt. In the other passage (xxv. 29), the Sahidic, a₂, and x present traces of a common origin.

Next, as to the relationship between the B group and Fl. If these tables be carefully considered, it will be seen that, on the whole, these two groups are extremely alike, and that the differences between them in these two tables (apart from the usual sources of scribal error) are chiefly due to two causes: (1) Hexaplar or Hebrew influence on one of the two types (e.g. on B in xxii. 21; xxv. 2, 7, etc., on F in xxii. 5, 7, 18, etc.); and (2) slight grammatical revision of the F text (e.g. xxv. 10, *ἐστιν*, 54). Generally speaking, the two groups belong to one and the same family. As has previously been remarked, m and k go closely with Fl, though k is in many respects one of the most Hebraized of MSS. But there is one other fact to be noted, viz. that the F group rarely shares the readings of B that appear to be specifically Hesychian. This suggests that the F group goes back to an archetype which presented the *κοινῇ* in a form similar to that on which Hesychius worked.

In Table IX., we have the readings of a new witness, Δ₆. This is a fourth-century Sinaitic vellum text. In the readings quoted it always agrees with one or more members of the B group, except where it has a text that is peculiar to itself and may be due to individual scribal error (ver. 4, 13). It is to be observed that in verses 11, 13, and 28 it is the only

other MS. that supports members of this group; while in verses 10, 18, 19, and 31 it has readings that help to establish its close relationship to the group.

In chapter xxii. some of the more important pre-Hexaplar readings preserved by B and its allies appear to be in verses 3, 7, 9, 12, 13, 18, 24, 28, and 31. In verse 22 the authorities in the fifth column seem to have kept the original LXX. In verse 30 *αὐτη* is a second rendering of *ההיא*, which is already represented by *ἐκεινη*. In chapter xxv. F seems to have retained pre-Hexaplar readings in verses 2 (*όταν*), 7, 32, 35, 36, and 52; while in verse 9 B and its allies appear to have a Hesychian reading, and the authorities in the fifth column have pre-Hexaplar readings in verses 10 (*gn* and its allies), 32, 33, and 50 (B and its allies). The addition to the text of *dpt* in verse 2 represents a not infrequent characteristic of this group, which seems to contain a certain number of Greek glosses over and above the class consisting of repeated phrases, which it shares with the Armenian and *gn*.

On the whole, it seems to me that the B group in Leviticus is descended, in the main, from a Hesychian text, though it has been influenced from other sources — particularly by the Hexaplar readings.

It may be well to note a few readings that appear to be specifically Hesychian. In ii. 13 the words *κυριω τω θεω υμων* appear (with minor modifications) in BAyha₂, fi, bw, and Cyril; but they are omitted by the Massoretic text, all the other Cambridge MSS., the Armenian, Bohairic, Ethiopic, Latin, and Philo. It is noteworthy that the best pre-Hexaplar authorities here are on the side of the Massoretic text, and so lend special importance to Cyril's reading. In iv. 22 *και αμαρτη* occur in BAha₂ (*y* is missing), x, b, fi, Boh^w, and Cyr ½, being omitted in the Massoretic text, all the other

Cambridge MSS., Arm, Boh^l, Eth, and in Cyr 1½. In v. 15 *των ἁγίων* is read by BAy, Boh, and Cyr-ed; while most MSS., Arm, Eth^c, Lat^w, Or-lat, and Cyr-cod follow the Massoretic text in reading *τω ἁγίω*. In vi. 30 (23) for *τω* = Massoretic text, A, ko, b', f, qu, M(mg), Or-lat, and Cyr-ed, read *τοπω*. The testimony of Or-lat proves that this reading was pre-Hesychian, but Cyr-ed shows that it was adopted by Hesychius. In iv. 7 BAha₂, w, Boh, Lat^z (vid), and Cyr have *των ὀλοκαυτωματων*, where all the other Septuagintal authorities and the Massoretic text have a singular word. The fact that w here seems to present a Hesychian reading is not important, as this MS. goes back to a text that had been heavily glossed. Thus in Leviticus i. 13, 14; ii. 4, for *ὀλοκαυτωμα*, it reads *μυρον*, a corruption of Aquila's *πυρον*; and in iii. 16 it actually presents *λεγων μυρον* ("meaning *μυρον*") as its text. But the other points of contact between Hesychius and bw may have importance in the ultimate tracing of the bw text.

Summing up the main results of our inquiry, we may say that, of the non-Hexaplar groups, qu and Fl do not appear to have a recensional character. Of the others, ejsvz seems to be a late recension, and gn and dpt have close relations to the Armenian and the Antiochian fathers. They show the impress of two minds, not of one; and, though nearly connected, must not be treated as a single recension. Ranged against them are BAyN Δ₆ha₂ (which is largely Hesychian), and fir. Of this last group it is impossible to say much, owing to the vicissitudes which its text has undergone in transmission. Of the Hexaplar group, c has special relations to the Antiochian authorities, Mob₂ are connected with qu; and k and m, with Fl; o and x probably embody some

Hesychian readings. Of the B group, h has been largely glossed from some Lucianic source. Lastly, the group bw preserves a recension that has a marked character of its own, strongly influenced by the later Hebrew and largely recast, but containing many pre-Hexaplar readings and interesting points of contact, alike with Lucian and Hesychius. All our MSS. and groups contain pre-Hexaplar and Hexaplar readings, and all have been influenced by the general mixing of texts.

It is important to observe that the results we have attained for the book of Leviticus agree very largely with those reached by Rahlfs for the Psalter. This is the more interesting, as I had done most of the work for these articles before looking at his volume.¹ He holds that, in that book, B is Hesychian, that 55 (= h) contains many Hesychian readings, and that Hesychius took as the basis of his work an Egyptian text similar in character to that which formed the foundation of Origen's labors and altered it very little (p. 235). This latter finding entirely agrees with the facts we have had occasion to notice in Leviticus regarding the resemblance between the text of the B group and the F group, Mob₂, qu, etc., and also the frequent separation of the authorities into two main types of text — those representing a Lucianic form and all others, either with or without Origen's asterisked or obelized passages. Further, Rahlfs points out that Lucian corrected a text that perhaps differed from the others to agree with the Massoretic, and freely altered it in many details (p. 236). This, again, fits in with the observations we have made for Leviticus. When he further adds that a Lucianic text with some modifications became the official text of the Greek Church, we are reminded

¹ *Septuaginta-Studien*, vol. II. (1907).

of Dahse's view that the lectionary d_2 follows the text of δnpt in Genesis. But I think that in Leviticus there are more types of text than in the Psalms, and that this complicates the problem. In Kings he holds that the Ethiopic is pre-Hexaplar, in the Psalter mainly Hesychian. From what we have seen, it would appear that in Leviticus it certainly has a pre-Hexaplar basis. Undoubtedly in the readings we have had occasion to examine it has had none of the specifically Lucianic characteristics. Neither, on the other hand, is it quoted for distinctively Hesychian readings; but it often presents pre-Hexaplar characteristics, and is frequently seen in isolated agreement with groups or MSS. that appear to contain the *κοινη* in a more or less unmixed form.

Further, though we have been unable to make much study of the Egyptian versions, for the reasons already noted, I think it not improbable that the remarks Rahlfs makes respecting the Sahidic in the Psalter may prove to be true of Leviticus also. He thinks that this version represents a pre-Hexaplar text which had not been influenced by a recension,¹ and shows with what license the text was treated. Now we have seen an addition in xxv. 2 and may note a couple of readings in the last verse of the book. To "Lord," Sah adds *Deus*; and for "to the children of Israel in Mount Sinai," it reads "in Mount Sinai to announce to the children of Israel," with Eth, which has "that he might speak" for "to announce," and f, which, however, has only the Sahidic order without its addition.

¹ *Op. cit.*, p. 219.

TABLE IX

Lev. XXII	Readings of BA ₁ Nha ₂	Authorities agreeing with this group	Alternative readings where material	Authorities presenting alternative readings	Remarks
2	(το ὄνομα) το ἄγινου μου (BAha ₂)	b ₂ Flkm js bw i u	μου το ἄγινον του ἄγινου μου	gn Arm dpt f Sah N Mac (pr μου) ox evz r	MT קדשי (שש). y begins in ver. 4: q is missing throughout the chapter: frag- ments of Δ ₆ survive.
3	ἀγαλίζωσιν (BA) ἀπ' ἑμουν	ord: -ουσιν a ₂ k r ord	ἀγιασωσιν ἀπο προσώπου μου vacat	Nh Δ ₆ cx F gn bw gn(om. μου) Arm dpt b ₂ Eth ^e	MT כלפני
4	ὁ Θεος ἡμων	Δ ₆ Flkm dpt	vacat	ord Arm Boh Sah Eth	MT = ord.
5	λεπτα (BNha ₂) ὁστις (BAy)	ord -αν Δ ₆	λεπτος ἡ ὁς pr η	A kmx gn dpt s bw f u bw ord Arm Boh Sah Eth Cyr	MT אין איש
6	αὐτῶν (BAyh)	b ₂ Arm-ed Cyr	αὐτῶν	Na ₂ Δ ₆ ord Arm-codd Boh Sah Eth ejsvz	MT בו
7	οὐκ ἔδετα των (BAyha ₂) ἔστιν αὐτῶν (BAy)	ord Δ ₆ b ₂ gn Cyr † bw	οὐ φαγεται pr ἀπο αὐτῶν ἔστιν	N ord Nha ₂ Δ ₆ ord Arm Boh Sah Cyr Ay mgs of sv.	ο' σ' θ' οὐκ ἔδετα v. MT בן MT = ord.
8	οὐ φαγεται (BNa ₂)	ord (with variations to φαγεται)	οὐκ ἔδετα		

9	αὐτο (B*Ay) (ἐαυ) δε (BAy)	Arm k r Eth	αὐτα 2° vacat	ord Δ ₂ ord Arm Boh (vid) Cyr	MT בי MT כי
10	ὁ θεος (BAyha ₂) οὐ φαγεται 1° ἡ οὐ φαγεται 2° ἐκ (των ἀρτων αὐτου) (BAy)	Flkm dpt Δ ₆ ckmb ₂ Fl bw ord Δ ₆ cmb ₂ Fl bw Δ ₆	vacat οὐκ ἔδεται και οὐκ ἔδεται ἀπ' (αὐτων) vacat	N ord Arm Boh Eth Cyr-ed ord gn Arm dpt bw Eth ord h	MT = ord. MT = gn. MT בו
11	των ἀπαρχων λεπews (ByNha ₂)	ord ord	την ἀπαρχην pr αὐου	ord Cyr gn bw A Δ ₆ gn Arm mgs of sv	MT ברימות cp. LXX ver. 12: MT = ord.
12	ἐκβεβλημενη (BAy Na ₂)	Flm fir	pr η	h Δ ₆ ord Arm Boh	MT γ.
13	ἡν (BAyha ₂) τον πατρικον (BAyN) οὐ φαγεται (BAyNa ₂) (συναγωγῇ) 'Ισραηλ (BAyha ₂)	bw: η on Δ ₆ Δ ₆ (vid) Cyr-cod 1 ord ord	η + αὐτης οὐκ ἔδεται pr των υἱων pr υἱων pr filiorum	ord Arm Boh Cyr ord Arm Boh h g a mgs of svz gn dpt N Fl akm bw Cyr Arm Eth	MT בני
18	των υἱων 2°(ByNha ₂)	Δ ₆ (vid) n t Cyr-cod: post προσηλυτων g	pr αὐο pr ἐκ vacat	A k d ord Arm Boh Eth Cyr- ed	MT = ord.
19	τω θεω (BAyha ₂) υἱων (BAyha ₂)	Δ ₆ Flkm: κω τω θεω f cb ₂ gn dpt bw	τω κω υἱων	N ord (bw om. τω) Arm Boh Eth Cyr-cod N Δ ₆ ord Cyr-cod	MT = ord.

TABLE IX (continued)

Lev. XXII	Readings of BAyNha ₂	Authorities agreeing with this group	Alternative readings where material	Authorities presenting alternative readings	Remarks
19	ἀμωμα ἀρσενα	Δ ₆ (vid) cx F Cyr: ἀμωμα ἀρσενικα b ₂	ἀρσεν ἀμωμον ἀρσενα ἀμωμα	gn Arm dpt Eth ord Boh	
20	δεκτον	ord	δεκτα	gn dpt bw Boh	
21	θυσιαν (BAyNa ₂)	ord	πρ τα δωρα αὐτου κατα πασαν ὁμολογιαν αὐτων ἢ κατα πασαν αἵρεσιν αὐτων	h Mc g Arm dpt ejsvz Lat	Ex 18: not in MT: Mvz prefix an asterisk.
	κατα (B*Ay)	b ₂ bw	πρ τα δωρα αὐτου πρ δωρον + κατα ιο . . . αὐτων πρ ἡ	n bw r	
	ἐκ ιο (BAyNa ₂) ἐν 2ο	cx b ₂ gn bw u ord	+ τε ἐπ'	ord Arm Boh Eth Cyr: Δ ₆ η . . .	MT = B.
22	κυριω ιο	Δ ₆ cmb ₂ Fl gn bw	θω	Flm dpt ejsvz r Eth Makox dpt ejsvz fir u Cyr-ed	MT = B. MT 17 MT = B.
23	ἡ ιο	ord	και	gn Arm v(mg) ejz Arm-codd	
	προσδεχθησεται (B* A ² y)	n	δεχθησονται δεχθησεται	ord	
24	προσαξεις (B)	l*(vid) gn Arm	προσαξουσιν προσαξετε + αὐτου	bw Eth ord Boh Lat Cyr ord Boh (vid) Cyr	MT = ord.
27	μητερα	m gn Arm Lat			

28	κυριω (BAyha ₂) τα παιδια (BAyha ₂) σφαξεις (BAyha ₂)	b ₂ bw Δ ₆ (vid)·Arm Boh <i>non liquet</i> Δ ₆	pr τω το παιδιον σφαξετε	ord Cyr ord Lat Cyr ord Arm codd Boh Eth Lat Cyr: <i>offeretis</i> Arm-ed gn Arm h Makmo Fl ejsvz ir u Boh	MT = ord. MT = ord.
29 30	χαρμοσυνης αυτη (BAyNa ₂)	ord ord	αϊνεσεως vacat		29 αὐτο 30 αὐτη: ὁ αὐτο αὐτη: ὁ αὐτο αὐτην v. It is really a second rendering of אֱלֹהֵי = ἐκταυη.
31 32	αυτας (h αυτα) ου (το ονομα) του αγιου	Δ ₆ m Boh ^w ord ord	+ ἐγω κυριος + μη το αγιον το αγιον μου το αγιον μου ἐγω κς μου το αγιον ἐγω κς	ord Makmo Fl dpt ejsvz ir u d Eth lm bw k gn Arm pt	MT = ord: Sam = B. MT קדשי (קש)

TABLE X

Lev. XXV	Reading of Fl	Authorities agreeing with this group	Alternative readings	Authorities presenting alternative readings	Remarks
2	δραν σαββατα	ord Eth ord	ἐαν pr και ποιησετε pr <i>facere</i>	BAyNha ₂ Gcx gn dpt Sah	j and q are wanting in this chapter. MT כי MT שבת

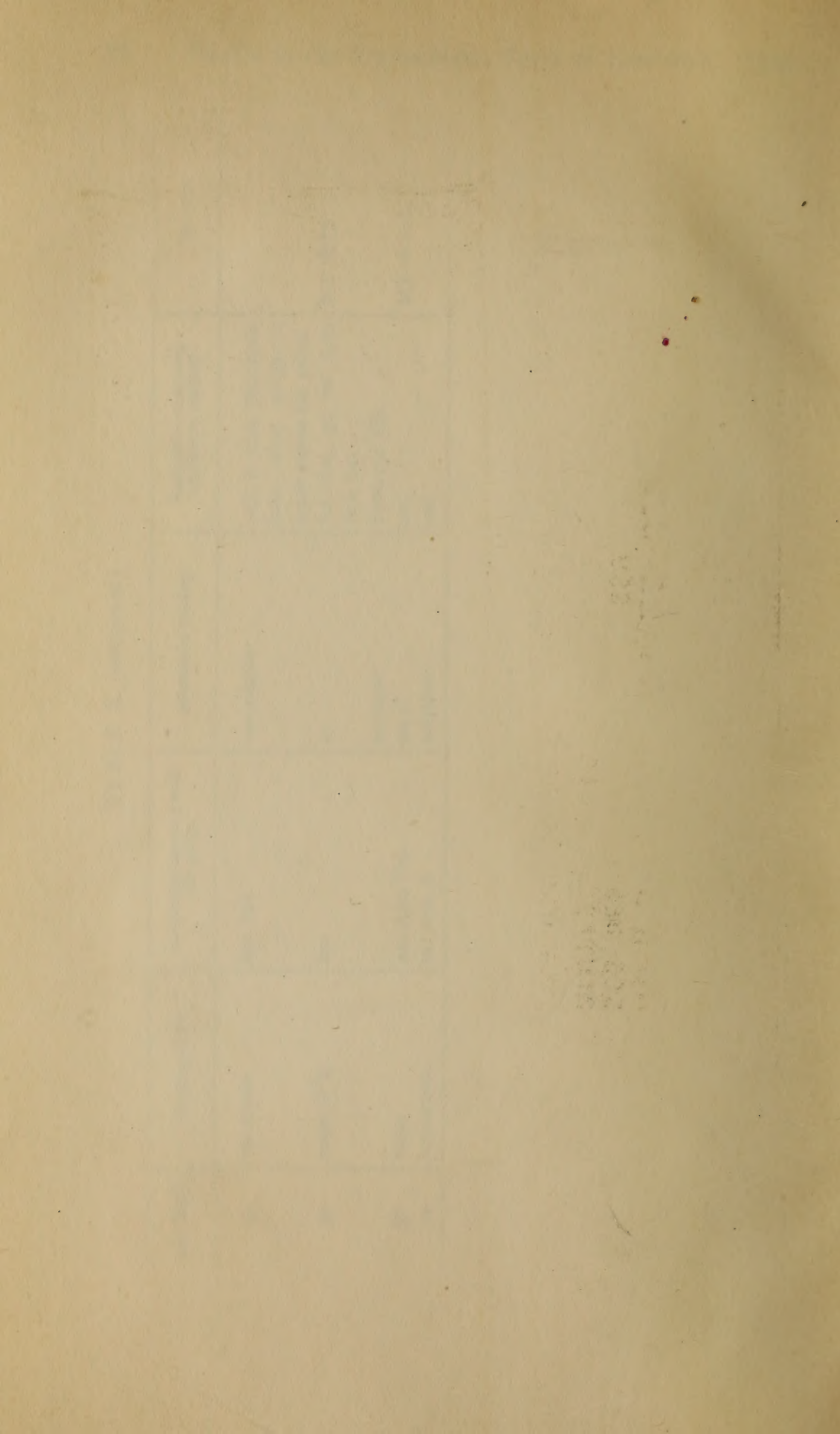
TABLE X (continued)

Lev. XXV	Reading of Fl	Authorities agreeing with this group	Alternative readings	Authorities presenting alternative readings	Remarks
4	τφ δε την ἀμπελον	ord	ἐν δε τφ τον ἀμπελωνα	Maob ₂ dpt esvz ir u	
5	ἀγρου	ord	ἀγρου	n Arm Eth mgs of svz	
6	ἐκθερσεως της γης	ord BAy ₂ m b ₂ ord	ἐκθερσεως + ὕμων + σου vacat τοὺς ἐν τη γῇ	gn dpt mgs of Msv ord gn Arm pt (d τη γῇ ὕμων) bw Famg Gcx Sah ord l ord	הארץ לכם MT
7	(παροιμῶ) σου της γης (σου) (F)	Gckmxb ₂ Sah a ₂ esvz bw Eth			MT = Fl. MT אֶשְׂרֵי בְּאֶרֶץ ... τοὺς ἐν τη γῇ v.
9	ἐξίλασμου ἐν αὐτον	ord Thdt ord	ἰλασμου + ἀφσεως vacat ἐσται	BAyNha ₂ Cyr bw gn dpt f Boh Sah ord	MT = ord.
10	ἐστιν πατριδα	m BA kmb ₂ u	μεριδα πατριαν ἐστιν αὐτη αὐτη	bw ord Cyr bw Arm (vid)	
11	αὐτη ἐσται ὕμν	Mckob ₂ dpt esvz r u: Cyr-cod (αὐτης)		ord: Eth pr et sit vobis: Boh pr vobis est GMk*: -εται c: -ηται o ord: Philo ord	MT מִן הַ
13	(οὐδε) ἀμνηστε ἐν δε τφ	Ba ₂ g: -ητε a u ἀμνητε m km svz	pr μῃ μῃ ἀμνηστε ἐν τφ		

14	καὶ	ord	vacat	f Boh ¹	
15	ἀνθρώπος	ord	έκαστος	dpt	
23	μετα	ord	pr καὶ	f Boh	
27	βεβαιώσιν	ord	βεβηλωσιν	Nh b ₂ dpt bw u mgs of	
28	ὅπερ έχει	B*Ayh km r Sah	ὁ ὑπαρχει	Msv	
29	αὐτου ἡ χειρ	a ₂ kmb ₂	ὁ ὑπερχει	bw u	
30	ἡμερων	ord	τη χειρ	ord Boh Lat	MT יד יד = ord.
31	αὐτης	BA m Arm Sah (vid)	ἐν τη χειρ	bw	
33	καὶ	Cyr-ed: post ὅλος n.	ἡ χειρ αὐτου	g Arm Eth	
35	λυτρωσάμενος	ord	+ τη πρασει αὐτης	ord	MT ימים
36	(σου 1 ^o) ὁ μετα σου	BAyNha ₂ Gckmx	ἡμερολεκτος	dpt Arm: -δεκτος g:	
43	κν (τον θεον) (F)	Makmob ₂ dpt esvz	ἡμερολεγον	-δεκτον n M(mg)	
45	μοχθῳ (F*1)	fir(om. δ) u Boh Eth Lat	+ ὁδον	Gc: -δεκτον k	
46	συγγενειων	ckm gn Arm dt (p Lat	+ octo anni	a ₂ x	
	(έκαστος) ὁμων	om. the verse) Boh Sah	αὐτη	Sah	MT ל
		M dpt	vacat	Gkx g dpt	
		k fi u Boh Eth	vacat	ord Boh Eth Cyr-cod	MT = ord.
		k r	λυτρωσῃται	dpt fir Boh ¹ Cyr-cod	
			vacat	ord	MT = ord.
			vacat	ord	MT = ord.
			pr τψ	l ord	
			συγγενων	Fling ord	a ends in 43.
			vacat	ord	
				ord	MT = ord.

TABLE X (continued)

Lev. XXV	Reading of Fl	Authorities agreeing with this group	Alternative readings	Authorities presenting alternative readings	Remarks
49	της σαρκος	km Boh	των σαρκων	ord: A adds της σαρκος later, after φυλης: h reads σαρκος for φυλης.	
50	ἡμερα (F*1)	km	ὥς ὥς ἡμερα και ι° λυτρωται	BANha ₂ gn bw Arm Boh Lat Fang ord Eth. ord ord	MT ימי MT = ord.
52	vacat	km Arm Eth			
54	λυτρωσονται	m: -εται k			



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